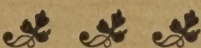


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# Historical Sketch of the Missions in India



*By Rev. C. A. R. Janvier*

SIXTH EDITION, REVISED

The Woman's Foreign  
Missionary Society of  
the Presbyterian Church,  
Witherspoon Building,  
Philadelphia : 1912

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# INDIA.

## THE LAND AND ITS PEOPLE.

India is geographically the Italy of the Asiatic continent. Historically, too, she is Italy's counterpart in at least one respect. What the one, with her bountiful streams and sunlit plains, was to the conquering adventurers from northern Europe, that was the other to the successive hordes of hardy invaders, who, looking across at her fertile plains from the bleak table-lands of Central Asia, swept over her mountain barriers and took possession of her treasures. Kolarian, Dravidian, Aryan, Persian, Grecian, Bactrian, Parthian, Scythian, Hun and Afghan, Tatar and Mongolian—all these and others have had their share of India's spoils, some scarce more than touching her borders, others leaving their permanent impress on her life and character.

He is a rash man who would attempt to tell the exact details of these successive invasions. The Kolarians, as exemplified to-day in the Santals,<sup>1</sup> for instance, are often spoken of as aborigines; but the probability is that the real aborigines were Negritos, specimens of which race are still to be found in the Andaman Islands, and that the Kolarians were themselves invaders, coming through the northeast passes. The northwest passes were thereafter the way of access, the first to use them being the Dravidians. The when and the whence of their movement no one knows, though it may be safe to include them under the general name Turanian.

Next came the Aryans. From their original home, probably in the region south of the Aral Sea, they had divided into two great streams, one flowing northward and westward to people the European continent, and the other pouring southward, and subdividing into Iranian (Persian) and Indian branches. The time of the movement into India is a matter of conjecture. History there is none. The sole literature of the period is the Rig-Veda, from the hymns of which only the vaguest conclusions can be drawn. Dates varying from one another by a thousand years or more have been assigned by various writers.<sup>2</sup>

<sup>1</sup> The Encyclopedia Britannica regards the Dravidians as aborigines, including the Bhils, Santals, etc., among them, but its statements are not wholly consistent with each other. Some authorities have pointed to similarities between certain Dravidian dialects and modern Korean.

<sup>2</sup> Mr. Tisdall, reasoning from a comparison of the Rig-Veda with the Avesta, fixes upon a date as late as 1500 B. C. "India: Its History, Darkness and Dawn," p. 2.

It is probably safe, however, to place the beginning of the Aryan invasion not later than B. C. 2000.

The word *sindhu*, the Sanscrit for "stream" or "flood," was probably the name given by the Aryans themselves to the first great river they reached in their south-eastward progress. From this name, *Sindhu*, *Hind* or *Indus*, come both India and Hindustan, the one through the Greek and the other through the Persian. The two are generally used synonymously, but Hindustan is more precisely applicable—and is applied by the people themselves to-day—to the northern half of the peninsula, the valleys of the Indus and the Ganges; while India is now often made to take in the entire Indian Empire, including Burmah.

The invasion of India by the Aryans was not a sudden inroad, but a long continued movement. Resting first on the Indus, the invaders gradually spread eastward, everywhere pushing back their predecessors, whom they called *dasyus* (enemies or ruffians). They counted these dark-skinned savages as little better than wild beasts, whom it was a virtue to destroy. The *Dasyus*, however, were not all uncivilized. Some had forts and cities, and no small wealth. But they could not stand before the Aryans. Those who were not slain were either reduced to a position akin to slavery, or forced further and further back to the south and west. This process continued through perhaps eight or ten centuries, till the Aryans had overspread the whole of northern India, to Behar on the east and the Vindhya Hills on the south. This region they called *Arya-varta*; all beyond was *Mlechha-desa*, "the land of the unclean."

Then began a somewhat different movement toward the south, more a colonization than a complete conquest. "It was," to quote a recent writer,<sup>3</sup> "a social rather than an ethnical revolution. The aborigines were not hunted down, nor even dispossessed of the land, but, coming under the influence of a stronger race, they learned to adopt its civilization and religion. . . . In the mixed race that arose, the preponderating element was naturally the Dravidian. The mass of the people continued to use their own tongue then, as they still do, in Southern India."

The dawn of real history is to be reckoned from the invasion by Darius Hystaspes (about 500 B. C.), who probably ex-

<sup>3</sup> C. F. de la Fosse, "History of India," p. 20.



tended his conquest almost to the borders of Rájputáná. Still later comes the first unquestioned date, 327 B. C., when Alexander the Great conquered Porus, the greatest of the Aryan over-lords of that time, and carried the Grecian standards as far as the Sutlej. He again established no permanent control; and yet the contact between Greece and India was not without its influence on the philosophy of the former and the science and art of the latter.

Seleucus I., of the Graeco-Bactrian line, succeeded in forming an alliance with Chandragupta, who as King of Magadha (approximately the modern Behár and Oudh), had extended his dominion over the entire Panjáb. Second in succession to Chandragupta was his grandson, Asoka the Great, the famous Buddhist king, who extended his beneficent sway over almost the whole of India (B. C. 263-223).

During the next nine or ten centuries there were invasions by the Graeco-Bactrians, the Parthians, and the Scythians, the last-named continuing their inroads well into the Christian era, and making a permanent impression on the life of the country. Next followed the Huns, who, under their dread leader, Toroman, came near shattering the Aryan power. Toroman's death and the defeat of his son Mihirakula by Yasodharman, King of Ujjain (Central India), delivered the land from this devastating influence (533 A. D.). Soon after this there came to power the Rájput race, who claimed to be Aryans of the Kshattriya or Warrior caste. Warriors they were, but probably of Scythian,<sup>4</sup> not Aryan, origin. Their ascendancy brought with it the fall of Buddhism and restoration of Hinduism.

But already in the northwest were heard the first mutterings of the storm of Mohammedan invasion that was to overwhelm the Hindu power. First came the Arabs, who made desultory inroads during the seventh century, conquered and occupied Sindh during a part of the eighth, but were finally repelled by the Rájputs early in the ninth. Meanwhile, however, another Moslem power, of Tatar or Turkish origin,<sup>5</sup> with Ghazni in Afghanistan as its capital, had risen to prominence; and in the closing years of the tenth century, Sabaktagin, followed later by his more famous son, Mahmúd of Ghazni, swept over the Panjáb, establishing what is known as the

<sup>4</sup> See de la Fosse's "History of India," pp. 58, 59.

<sup>5</sup> Ratzel's "History of Mankind," p. 361.

Pathán (or Afghan) Empire, whose various dynasties covered the next five hundred years. It was a period of almost continuous warfare. Not only did the Afghans find formidable opponents in the Rájputs and other Hindu neighbors to the south, but they soon had to begin to deal with the inroads of the all-conquering Mughuls or Mongols, the third set of Moslem invaders of India. First came the "World-stormer," Chengiz Khán, who, early in the thirteenth century, pierced as far as Peshawar, and then turned back into Afghanistan. Nearly a century later Timur, or Tamerlane, of the same fierce race, carried his conquest as far as Delhi; and Babar early in the sixteenth century conquered the entire Panjáb, and later almost the whole of Northern India. The three most famous emperors in this Mughul line are Akbar the Great (1556-1605), who extended his empire through Bengal and Orissa on the east and Birár on the south, and who, though he overthrew the Rájputs, the great defenders of Hinduism, yet by his conciliatory statesmanship gained the friendship of the Hindus; Shah Jahán (1627-1658), under whom the Moslem Empire reached the zenith of its glory—not unfitly marked by the erection at Agra of that triumph of architectural skill, the Táj Mahal; and Aurungzeb (1658-1707), whose long reign ended in general disorder and the partial return of the Hindus to power, the Mahrattas coming to the front in the south and the Sikhs in the north.

Meanwhile a new and potent factor in India's development was beginning to make itself felt. The East India Company, chartered by Queen Elizabeth in 1600, had by the end of Aurungzeb's reign already grown, largely under the force of circumstances beyond its control, from a quiet trading concern into a complex civil and military organization, with prosperous fort-protected towns at Madras, Bombay and Calcutta. While the Mahrattas were humbling the Mughuls in the north, the English overcame in the south their rivals, the French, allied with the Nizam of Hyderabad (battle of Plassey, 1757). The issue between the Mahrattas and the English was settled by the great victory of Assai (September, 1803); and the Sikhs in their turn were vanquished in the wars of 1846 and 1848, leaving the British in possession of practically the whole of India.

Next came the awful mutiny of 1857. The Sepoys, the trusted native troops of the East India Company, rose in rebellion in almost all the military centres of Northern India,



taking as their pretext the serving out of a cartridge supposed to be greased with the fat of cows and pigs. Had the uprisings been simultaneous and under the control of leaders of capacity, India would have had to be reconquered. But the natives had no real generals, while the handful of British were led by such men as Havelock, Outram, Colin Campbell and Nicholson. The sieges of Cawnpore and Lucknow, the one ending in massacre and the other in final relief, are only paralleled in thrilling interest by the heroic storming of Delhi—7,000 in the open against 50,000 behind massive stone walls. The end was complete victory for the British. But the East India Company was dissolved (1858), and the administration of the country was transferred to the Crown—an act which led up to the formal proclamation, in 1877, of Victoria as Empress of India.

Whatever may be said of the not infrequent blunders, intrigues and excesses which marked the early history of the East India Company, or even of some of the methods employed in the period of its more firm administration through Governor-generals (beginning with Warren Hastings in 1774), there can be no question as to the general character of British rule since the mutiny. It has been enlightened, uncorrupt and truly altruistic. Never have taxes in India been less oppressive, nor the benefits given in return more generous. Schools, telegraphs, railroads, unsurpassed postal facilities, all speak for themselves. The fruit is the loyalty of the feudatory princes and of a large proportion of the enlightened classes, and the passive acquiescence of the masses. No one who knows India at first hand, however he may criticise some features of the government's policy, can question the general beneficence of British rule.<sup>6</sup>

The attitude of the authorities toward Christianity has varied greatly at different periods. Carey, when he first reached India (1793), was not only forbidden to enter British territory for missionary purposes, but not allowed to remain even as an indigo-planter, and had to begin his work in Danish possessions (Serampore) near Calcutta. Opposition reached its climax after Lord Wellesley's resignation (1805), when the Court of Directors of the East India Company frankly

<sup>6</sup> The progress in *material* things is hinted at by the following figures: Railways in India, end of '53, 20 miles; end of '77, 7,322 miles; in 1909, 31,490 miles. In '81, 20,346 miles of telegraph line in operation, and a little over 1,000,000 private messages despatched; in 1910, 72,746 miles, with 12,084,697 messages.

avowed their advocacy of Indian heathenism and took the ground that missions threatened the security of the Indian Government.<sup>7</sup> In 1813, however, Parliament, moved by the untiring efforts of Wilberforce and others, inserted in the renewed charter of the Company the so-called "pious clause,"<sup>8</sup> which put an end to all open opposition to missionary enterprise, friendliness or unfriendliness being thereafter a matter of the attitude of the individual officer, local or supreme. The final stage was reached in the famous proclamation of complete religious toleration issued by Queen Victoria at the time of the assumption of the government of India by the crown (November 1st, 1857). This proclamation, while it guaranteed protection to all the Queen's subjects in the fulfillment of their religious convictions and promised absolute neutrality on the part of Government in all such matters, was essentially a Christian document,<sup>9</sup> one paragraph being prefaced with these words: "Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion." The following out of the policy thus proclaimed still depends somewhat upon the bias of the individual officer; but on the whole the government's attitude has been one of friendly neutrality toward Christianity.

Turning to some of the geographical features of the country: British India, inclusive of Burmah, has an area of 1,560,159 square miles (595,167 square miles of this is the territory of the feudatory states, such as Hyderabad, Gwalior, Baroda, etc.), being about as large as the United States east of the Mississippi. It lies mainly between ten and thirty-five north latitude. The whole is tropical or semi-tropical, variations of temperature depending on altitude rather than on latitude. The only places of escape from the heat of summer are the various sanatoria, 4,500 to 9,000 feet above sea level on the different mountain ranges. The climate from November to March is delightful, not unlike an American October. The rest of the year is divided between the dry hot season and the rainy hot season, the thermometer during the former often

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<sup>7</sup> Warneck, "History of Protestant Missions," p. 252, ff.

<sup>8</sup> The clause is as follows: "It is the duty of this country to encourage the introduction of useful knowledge and of religious and moral enlightenment into India, and in lawful ways to afford every facility to such persons as go to India and desire to remain there for the accomplishment of such benevolent purposes."

<sup>9</sup> See Graham's "Missionary Expansion of the Reformed Churches," p. 108.



registering  $110^{\circ}$  to  $125^{\circ}$  in the shade.<sup>1</sup> The intensity of the heat, however, is far less trying than its persistency.

The soil is exceedingly fertile in most parts of the country, yielding, in spite of crudest methods of cultivation, large and frequent crops (three and four in a single year in some cases). The main products are wheat, rice, cotton, opium, oil-seeds, tea, indigo and (in the north) potatoes. The staple diet in the southern and eastern regions is rice; in the north, wheat for the upper classes, and corn, barley and the coarse millets for the poorer. Meat is a part of the regular diet of such Mohammedans and Christians as can afford it; it is not uncommon, especially goat's meat, among some classes of Hindus.

The population, as given by the census of 1911, is 313,523,981, which includes Aden as well as Burmah, but excludes Ceylon, which has about four million.

The sketch of the early history of India has in some measure indicated the diversity of the race elements which make up its population. The languages in use give even greater evidence of this diversity. Investigation in 1901 by a Government expert (Mr. Grierson) revealed the existence of no less than 707 languages and dialects. Some of these differ far more widely from each other than they do from the languages of Europe. They fall in general into four groups: Semitic, Aryan, Dravidian and Kolarian. Those of the last group are spoken only by aboriginal hill tribes. The main Dravidian languages are Tamil (spoken by upwards of 15,000,000); Telugu (20,000,000); Kanarese (10,000,000), and Malayalam (5,000,000). The Aryan group includes among many others Bengali (41,000,000); Hindi (85,000,000); Panjābī (18,000,000); Gujrāti (10,000,000), and Uriya (9,000,000). Hindustānī or Urdu is usually classed with this group, but might more properly be called an Aryo-Semitic language. It is a most curious linguistic hybrid, having been produced by India's Mohammedan conquerors, who forced Hindi into combination with Persian and Arabic. It is the most widely diffused language of India, being spoken, or at least understood, not only by most of those who speak Panjābī or Hindi, but by almost all Mohammedans the country over. It is safe to say that nearly half the population of India can be reached through it and Hindi, its next of kin.

<sup>1</sup> Here is a day's record for Allahabad, taken entirely at random from the period (March 28th) between the cool and the hot seasons: Maximum temperature, in shade, 106.4; maximum, in sun, 159.6; minimum, in shade, 69; mean temperature, 87.1; normal mean temperature, 81.3.

## THE RELIGIONS OF INDIA.

In the world's history there have been two great birth-centres of religion, Palestine-Arabia and India. The latter has produced faiths which are affecting the life of more than two-thirds of the human race; for Hinduism moulds India and Buddhism touches the whole Mongolian world. But, to quote the language of another,<sup>2</sup> "India's history has been a record of brilliant prospects and blighted hopes. Some of the hymns of the Rig-Veda gave promise of an ethical monotheism almost as high as that of the Old Testament prophets. But the vision of God soon passed, and the penitential note, sounded in its hymns to Varuna, was heard no more." In most non-Christian countries Christianity has to face either Buddhism or Islám alone; but in India it faces the three most powerful anti-Christian faiths in the world. The decisive battle of the ages is to be fought and won on India's soil. Let us look in detail upon the main forces in the line of battle.

I. ANIMISM.—The religion of the aborigines of India seems to have been animism or spirit-worship—the spirits being *evil* spirits. All natural phenomena, and especially all untoward events, were referred to the agency of these demons, who were propitiated by incantations and bloody sacrifices. It is exceedingly difficult to draw the line accurately between Animists and Hindus to-day; for the worship of the latter has been largely modified by the beliefs of the former, and the former have in many cases added to their demon worship the polytheism and idolatry of the latter, and have often actually classed themselves as Hindus.<sup>3</sup> The census of 1911 gives the number as 10,295,168.

II. BUDDHISM, though it does not come next chronologically, may be disposed of at this point because of its present numerically insignificant position among the religions of India. It has now only 10,721,449 adherents, and of these all but 336,870 are in Burmah. Siddhárta Gautáma,<sup>4</sup> its founder, son of Suddodhana, King of the Sakyas, was born about 560 B. C., at Kapilavastu, a hundred miles north of Benares. Burdened

<sup>2</sup> Rev. H. D. Griswold, Ph. D.

<sup>3</sup> It is related by a missionary of the Madras Presidency that in one village the Animists adopted the suggestion of Hindu neighbors and married their female demons to Hindu gods, and thereafter complacently worshipped them all.

<sup>4</sup> Gautáma was the family name, Siddhárta the personal. Buddha means "the enlightened." He was also called Sakya Muni, "the sage of the Sakyas."



with the sense of life's sorrows and mysteries, he turned his back on worldly prospects, and after years of vain searching for peace by means of Hindu asceticism, he finally attained "enlightenment," and propounded the basal doctrine of his system, that "suffering is to be got rid of by the suppression of all desires and by extinction of personal existence." Principal Grant, in "The Religions of the World," well describes Buddhism as "a system of humanitarianism with no future life, and no God higher than the perfect man." It won its way to power partly because it was the logical outcome of certain phases of philosophic Hinduism, and still a desperately needed protest against its utter formalism and the tyranny of its priests, and partly because of the attractiveness of its moral code and its comparatively unselfish teachings.<sup>5</sup>

Buddhism reached its zenith under the Emperor Asoka (263-223 B. C.), its "golden age" continuing till toward the end of the reign of Kanishka, one of the Indo-Scythian Kings, who came to the throne in 78 A. D. Thenceforward Brahman influence gradually regained its place, till by the end of the tenth century it had practically driven Buddhism out of India, confining it, as now, to Ceylon and Burmah. It is not to be forgotten, however, that with all its inadequacy, it was the first *missionary* religion in the world's history.

III. JAINISM<sup>6</sup> is nearly related to Buddhism, arising at the same period (possibly an earlier) and out of the same conditions. Like it, it is practically atheistic. Its moral code is closely allied to that of Buddha, and consists of five prohibitions (against killing, lying, stealing, adultery and worldliness) and five duties (mercy to animate beings, alms-giving, fasting, and veneration for sages while living and worship of their images when dead). Its most conspicuous feature is its zeal for the preservation of animal life. Its adherents, though numbering only about a million and a half (mainly in Bombay Presidency), have no small influence, because of their wealth and comparatively high degree of education.

IV. HINDUISM.—To give a brief and yet complete account of Hinduism is an impossibility. To give an authoritative account of it, no matter at what length, is equally an impossibility. It is difficult to find any two writers—especially any two Hindu writers—who agree in their statement of even its essential features. Not only has it been constantly changing

<sup>5</sup> See sketch in St. Clair Tisdall's "Religions of India," pp. 66-76.

<sup>6</sup> See Murdoch's "Religious History of India," p. 85, ff.

through the centuries, always for the worse, but at no time has it been the same in different parts of India, nor even self-consistent in any one part. The most that can be done here is to outline the development of its complex system, and to present some of the more conspicuous of its modern characteristics.

As a preliminary, a brief statement as to the sacred books of the Hindus is necessary. These are classed under the two heads *Sruti*<sup>7</sup> ("that which has been heard" from the Divine voice), the fully authoritative, and *Smriti* ("that which is remembered"), less authoritative writings, based upon the *Sruti*. To the former class belong the Vedas alone. These are four in number: *Rig*, *Sama*, *Yájur* (the Black and the White) and *Atharva*; and each consists of three parts, Hymns (*Sanhita* or *Mántrá*), Ritual (*Brahmana*) and Philosophical Treatises (*Upanishad*, included with *Aranyaka* or "Forest Treatises"). The *Sanhitas* are the oldest portion (variously placed by different authorities between the dates 1800 and 800 B. C.),<sup>8</sup> and consist of versified prayers and praises; the *Brahmanas* come next (falling approximately between 900 and 500 B. C.), and are commentaries, mostly in prose, explaining how the *Mántrás* (*Sanhita*) are to be used in the performance of religious rites; and last come the *Aranyakas* and *Upanishads* (the earliest of them probably dating from about 600 B. C.), consisting of philosophical inquiries on religious themes, ostensibly based on the *Mántrás*. The term *Veda* is sometimes applied exclusively to the Hymns, and yet, as Dr. Murdoch well says ("Letter to Maharaja of Darbhanga," p. 19), not only are the *Brahmanas* and *Upanishads* as much *Sruti* as the *Mántrás*, but the *Upanishads* "are practically the only *Veda* studied by thoughtful Hindus of the present day."

The term *Smriti* is more elastic, its content varying more or less with the view-point of the individual sect of Hindus; but it may be said to include among other books the following:

I. The *Darsanas* or systematized "exhibitions" of the philosophy of the *Upanishads*. These are six in number, each serving as the basis of a separate philosophical sect: *Nyāya*, *Vaisesika*, *Sankhya*, *Yoga*, *Mimāṃsa* and *Vedānta*. Their date it is impossible to fix with exactness, further than to say that they are probably contemporary with the rise of Buddhism.

II. The Laws of Manu, or *Mánava Dharma Shástra*, a treatise on religious jurisprudence, bearing somewhat the same relation to the *Brahmanas* as the *Darsanas* do to the *Upanishads*, and belonging to the period between 500 and 300 B. C.<sup>9</sup> (Other similar treatises followed later.)

III. The Epic poems, *Ramáyana* and *Máhábhárata*, which include legends of a remote age, but may in their present form safely be placed in the early centuries of the Christian era.<sup>1</sup>

<sup>7</sup> See Mitchell's "Hinduism, Past and Present," p. 13, ff.

<sup>8</sup> The *Atharva Veda* is probably of much later date.

<sup>9</sup> Sir W. W. Hunter's "Brief History," etc., p. 66; Mitchell's "Hinduism," p. 82, ff.

<sup>1</sup> Dr. Mitchell places the *Máhábhárata* in its present form in the sixth or seventh century, A. D.



IV. The eighteen *Purānas*, a kind of versified encyclopædia of religion, philosophy, science and history, belonging in their collated form, to the period between the twelfth and seventeenth centuries, A. D.

V. The *Tāntras*, somewhat similar to the *Purānas*, but belonging probably to a slightly later period, and setting forth the principles of *Sakti* worship. (See p. 16.)

The stages in the development of Hinduism are marked by these religious books. The stages overlap as the writings overlap; their chronology is as wholly uncertain as that of the writings. In general, however, the following successive developments are traceable:

I. VEDIC HINDUISM (1800 to 800 B. C.), exhibited especially in the *Rig-Veda*. It was *polytheistic nature worship*. "Thrice eleven" deities are frequently mentioned; once (III, 9, 9), we have a much larger number. The most prominent were *Varuna* (Greek *Ouranos*), the encompassing firmament; *Indra*, the thunder god; *Agni*, the god of fire; *Surya*, the sun god, and *Dyaus Pitar*, who is unquestionably the relic of an early monotheism, and of whom Prof. Max Müller forcibly says:

If I were asked what I consider the most important discovery which has been made during the nineteenth century with respect to the ancient history of mankind, I should answer by the following short line:

Sanskrit *Dyaush-Pitar* = Greek *Zeus Pater* = Latin *Jupiter* = Old Norse *Tyr*.

Think what this equation implies! It implies not only that our own ancestors and the ancestors of Homer and Cicero (the Greeks and Romans) spoke the same language as the people of India—this is a discovery which, however incredible it sounded at first, has long ceased to cause any surprise—but it implies and proves that they all had once the same faith, and worshipped for a time the same supreme Deity under exactly the same name—name which meant Heaven-Father.

The following extracts well exemplify two extremes in the hymns of the *Rig-Veda*:

"Drinker of the soma juice (*Indra*), wielder of the thunderbolt, bestow upon us abundance of cows with projecting jaws."

"Whenever we men, O *Varuna*, commit an offence before the heavenly host; whenever we break thy law through thoughtlessness; have mercy, Almighty, have mercy!"

2. BRAHMANIC HINDUISM <sup>2</sup> (900 to 500 B. C.).—As time passed the number of the gods greatly increased. Fear of

<sup>2</sup> The term *Brahmanism* is to be avoided, partly because it is a word never used by any one in India to describe his own religion, partly because it is inaccurate, there being no such thing as Brahmanism distinct from Hinduism, and partly because its very derivation is doubtful, (*Brahm*, *Brahman* or *Brahmana*).

evil spirits became conspicuous, perhaps under the influence of aboriginal cults. Religion began to be stereotyped. Formulas took the place of worship, and the influence of those who learned and repeated them increased accordingly. Success in dealing with supernatural powers depended upon the proper selection of *māntras* and absolute accuracy in their repetition. The very formulas themselves were deified. The literary fruit of this development was the *Brahmanas* of the *Vedas* and later the code of Manu; and its main religious-social fruit was the supremacy of the priest class (the *Brahmans*) and the organization of the caste system. This was beyond doubt primarily a matter of race (as hinted in the original word for caste, *varna*, color). Aryans separated themselves from the despised non-Aryans and from those of mixed parentage. At the same time they divided off among themselves according to their occupations, which naturally tended to become hereditary. Priests (*Brahman*), warriors (*Kshattriya*) and tillers of the soil (*Vaisya*) formed each their own caste; and gradually, though not without a struggle, which between the Brahmans and Kshattriyas seems to have been a bitter and bloody one, they established the above order of priority. To the non-Aryans, who made up the *Sūdra* caste, were left all the trades and menial service.<sup>3</sup> Just as the Hindu religious writings contain no less than fourteen different accounts as to the source of the *Vedas*, so do they offer a generous choice regarding the origin of caste.<sup>4</sup> The most commonly accepted view is that set forth by Manu (Bk. I., 31) that Brahmā, the parent of worlds, after his birth from a golden egg, peopled the earth by producing the *Brahman* from his mouth, the *Kshattriya* from his arms, the *Vaisya* from his thighs, and the *Sūdra* from his feet.<sup>5</sup> Whatever the origin of the system, of the Brahman's complete and permanent supremacy—amounting to deification—there can be no question.

3. PHILOSOPHIC HINDUISM (600 B. C., to Christian Era). The inevitable reaction from the elaborate ritual, the empty formalism, the endless and meaningless sacrifices of Brahmanic

<sup>3</sup> See de la Fosse's "History of India," pp. 11, 12, and Murdoch's "Religious History of India," p. 48, ff.

<sup>4</sup> See Murdoch's "Letter to the Maharaja of Darbhanga," p. 50, ff.

<sup>5</sup> Caste has been subdivided until the four original castes now number many thousands. It is estimated that the Brahman caste alone is divided into 1,866 sub-castes. The lower castes are still more complex. Hindu custom forbids intercourse between persons of different castes. The touch and often the shadow of a low-caste man defiles. The Brahmans from different provinces in many cases will not eat together.



Hinduism came in the wave of philosophic speculations which produced first the *Upanishads* and then the six *Darsanas* professedly based on them. The thought of this period was mainly pantheistic, though in one or other of these six schools we have apparent affirmations of atheism, polytheism and even monotheism. In the Brahmanic period the way of deliverance had been the *karma-márg* or "path of works (or ritual)"; in the philosophic it was the *jñáná-márg* or "way of knowledge." To know one's identity with the true, infinite and eternal self,<sup>6</sup> this was salvation. Transmigration of souls had come now to be an essential feature of Hindu thought,<sup>7</sup> and the one idea of salvation was that of deliverance from endless rebirths (8,400,000 is the popular conception). The six systems professing to set forth this way of deliverance, though all appealing to the Vedas, and all accepted to this day as wholly orthodox, were utterly opposed one to another. The *Bhágavad Gíta*, that remarkable production which comes as an obvious interpolation in the great epic, the *Máhábhárata*, is an attempt to harmonize three of these systems, and belongs properly to Philosophic Hinduism, though in a later stage.

4. PURANIC HINDUISM (A. D. 1 to 1700).—The characteristics of the successive stages of this period are to be traced in the two great Epic poems, and in the *Puránas* and the *Tántras*. During the centuries of Buddhist supremacy the Hinduism of the masses, partly under the accentuated influence of southern India and its Dravidian cults, partly possibly through the deliberate purpose of the Brahmans to offset the power of Buddhism by popularizing Hinduism even along evil lines, developed decidedly in the direction of a grosser polytheism, and at the same time adapted itself to Buddhistic thought by putting sacrifice further into the background and inculcating a great regard for animal life.

One of the main features of this period, with its 330,000,000 divinities of sorts, is the triad of gods (or *Trimúrti*), *Brahmá*, *Vishnu*, *Shiva*, represented as the manifestation of the great original *IT* or *Brahm*. The sacred monosyllable *Om*, whose proper utterance is supposed to secure marvellous results, is

<sup>6</sup> The two "great sentences" were *Brahmásmi*, "I am Brahma," and *Tat-tvam asi*, "It thou art."

<sup>7</sup> There can be little or no question that this doctrine was taken by Buddha from Hinduism, not by the latter from Buddhism, as is sometimes stated. (See "Hinduism. Past and Present," pp. 50, 132; de la Fosse's "History of India," p. 28; Tisdall's "India: its History, Darkness and Dawn," p. 58). Indeed Buddhism may be said to be but the extreme development of the Sankhya Philosophy.

made up of the letters representing these three names. A second conspicuous feature was the doctrine of incarnation.<sup>8</sup> Ten incarnations, all of Vishnu, are usually recognized. The seventh, eighth and ninth were *Rám Chandra*, the hero of the *Rámáyana*, *Krishna*, the hero of the *Máhábhárata*, and especially of the *Bhágavada Gíta*, and Buddha, skillfully adopted as a compromise with Buddhism. The tenth, yet to come, is, most significantly, to be a *sinless* incarnation, is to be born of a virgin, and, riding on a white horse, is to destroy all the wicked with his blazing sword. The source of this striking conception can hardly be questioned, if the Scripture accounts of the first and second advents of Christ be run together. A third feature was the introduction of *bhakti*, or adoring worship of divinity, as an alternative spiritual "path," thus adding the *bhakti-márg* to the *jñána* of the Philosophic and the *karma* of the Brahmanic period. The most popular object of this *bhakti* was *Krishna* (it is in the *Bhágavada Gíta* that *bhakti* first appears), and it was partly at least owing to the evil character of that incarnation that a thought so true soon became low and gross.<sup>9</sup> A fourth feature of this period is the idea (which Dr. Mitchell traces to 200 B. C.) of sacred places, especially rivers, and of pilgrimages thereto. First the Indus, then the Saraswati, then the Ganges; among cities, *Pryág* (Allahabad), *Káshí* (Benares), *Dwárká*, *Bindraban*: these are a few of the hundreds of *tírtas* (sacred places) which gradually came into prominence as merit-bestowing points of pilgrimage. One other characteristic demands reluctant notice—the *Sakti*-worship of the *Tántras*. *Sakti* means power, the power of the gods, personalized as the *wives* of the gods, especially of the great triad. The rites connected with this worship, especially among the "left-hand" devotees, are obscene and horrible beyond belief.<sup>1</sup>

5. MODERN HINDUISM (1700-).—The outlining of the previous periods has been worth while mainly because modern Hinduism is simply a composite of all these periods, with the possible exception of the first. Almost everything that ever

<sup>8</sup> This doctrine is sometimes traced to Buddhist influence ("Hinduism: Past and Present," p. 102), but it is a question whether it may not have been simply a grotesque manifestation of a deep-lying truth, a truth learned in part from Christian sources.

<sup>9</sup> See "Hinduism: Past and Present," p. 146 ff. It is to be noted that the *Krishna* of the *Bhágavad Gíta* is a vastly higher conception than the *Krishna* of the rest of the *Máhábhárata* and of the *Puránas*.

<sup>1</sup> Ibid, p. 136 ff.



has been, still is. The Brahman still makes the extravagant claims of the Brahmanic period, and the people bow in submission; the educated classes still hold to the philosophies of the *Darsanas*, and the masses still delight in the stories of the Epics and *Puránas*, and grovel before the divinities they celebrate. Dr. Mitchell well says ("Hinduism," p. 166):

As to *belief*, Hinduism includes a quasi-monotheism, pantheism, polytheism, polydemonism, and atheism, or at least agnosticism. As to *worship*, it includes meditation on Brahm, the One, the All—without external rites or mental homage—image-worship, fetish-worship, ghost-worship and demon-worship. But, again, a man may be a good Hindu, who avows no belief at all, provided he pays respect to Brahmans, does no injury to cows, and observes with scrupulous care the rules and customs of his caste.

This is reinforced by the following from Guru Prasád Sen's "Introduction to the Study of Hinduism" (p. 2):

Hinduism is not, and has never been, a religious organization. It is a pure social system, imposing on those who are Hindus the observance of certain social forms, and not the profession of particular religious beliefs. It is perfectly optional with a Hindu to choose from any one of the different religious creeds with which the *Shástras* abound; he may choose to have a faith and a creed, if he wants a creed, or to do without one. He may be an atheist, a deist, a monotheist, or a polytheist, a believer in the Vedas or *Shástras*, or a sceptic as regards their authority, and his position as a Hindu cannot be questioned by anybody because of his beliefs or unbeliefs so long as he conforms to social rules.

In all this diversity, however, two general trends of religious thought may be traced: Among the more intelligent the pantheistic philosophy of the *Upanishads*, especially the Vedánta, is uppermost, with a polytheistic and idolatrous tendency; among the ignorant, polytheism is uppermost, with an invariable pantheistic tendency. Pantheism, with its corollary in the transmigration of souls, is thus common to all. This as a creed, caste as a social system, and grossest idolatry as the commonest expression of the religious instinct, constitute the real Triad of Hinduism to-day.

V. REFORM MOVEMENTS FROM WITHIN HINDUISM.—Buddhism might in a sense be called the first of these. The system preached by the great Shankara Achárya of the eighth century might be another candidate for a place in this category, except that it was after all but a restatement of the philosophy of the Vedánta Darsana. Probably the first place rightly belongs to

1. *Kabír*.<sup>2</sup>—He flourished early in the fifteenth century, lived in or near Benares, and, influenced largely by Moham-medanism, proclaimed a modified pantheism that came very near to monotheism. His verses, pointed, suggestive and often full of truth, are popular all over Northern India to this day.

Kabír's followers are called *Kabírpánthis* (*panth* means path); but they have so largely conformed to Hinduism that they are classed simply as a Hindu sect.

2. *Sikhism*.—A more radical movement on lines similar to Kabír's was led a century later by Nának Sháh, a Hindu from near Lahore. His evident aim was to combine Hinduism with Islam—with naturally unsatisfactory results. The creed of the Sikhs ("disciples") has been described both as deism and pantheism: it certainly is not monotheism. Their sacred book, compiled mainly by Guru (teacher) Arjun, fifth in succession to Nának, is called the *Ádi-Granth* ("the basal book"), and has, in the course of the centuries, been deified—is in fact their distinctive object of worship at the present day. Had it not been for persecution by the Mohammedans (especially Aurangzeb) and consequent development into a great political and military power, Sikhism would probably have long ago faded away. As it is, there has been a tendency to remerge into Hinduism, so much so that the census of 1891 said:

The only trustworthy method of distinguishing this creed was to ask if the person in question repudiated the services of the barber and the tobacconist; for the precepts most strictly enforced nowadays are that the hair of the head and face must never be cut, and that smoking is a habit to be absolutely avoided.

The Census of 1911, however, shows an increase of nearly 40 per cent. in two decades—up to a total of 3,014,466 (two-thirds of them in the Panjab).

3. *The Brahmo Samáj*.<sup>3</sup>—Its founder, Rám Mohan Roy, a Brahman of Bengal, beginning with a strong antipathy to idolatry,<sup>4</sup> passing through a period of Vedantism, and finally, through contact with Christianity and the Scriptures, reaching a definite theistic belief, organized the *Brahmo Samáj*, and in

<sup>2</sup> See Dr. Mitchell's "Hinduism," etc., p. 156.

<sup>3</sup> *Samáj* simply means an association.

<sup>4</sup> Under the influence, it has been suggested by some, of the teachings of Islám.



1830 opened the first Hindu Theistic church. He went to England in 1831 and died there in 1833. He was followed by Dabendra Náth Tagore, under whose leadership the Samáj in 1850 definitely rejected the infallibility of the Vedas.

In 1857 Mr. Tagore was joined by the famous Keshab Chandar Sen, "whose religious views, as we heard from his own lips," says Dr. Mitchell, "were drawn in the first instance from the Bible and from the writings of Dr. Chalmers."<sup>5</sup> For a while the two leaders worked cordially together, but Tagore's ideas were more or less reactionary, while the younger man was eagerly progressive and seemed to be drawing nearer to Christianity: so that in 1866, Mr. Sen and his friends separated themselves and formed the "Brahmo Samáj of India," the older branch being known as the "Ádi (original) Brahmo Samáj." Another split occurred in 1878, when as the result of controversies growing out of the marriage of Mr. Sen's under-age daughter to the Mahárájá of Kúch Behár (who was not a Brahmo), two-thirds of his followers, including some of the best men in the Samáj withdrew and formed the *Sadháran* (Universal) *Samáj*, leaving their former leader to call himself and his remaining adherents "The New Dispensation."<sup>6</sup> On Mr. Sen's death in 1884, Mr. P. C. Mozumdar succeeded to the leadership of the "Church of the New Dispensation," and has since been the best known exponent of Brahmoism.

To accurately characterize this movement is difficult. Mr. Sen made much of the distinctly Christian doctrines of the Fatherhood of God and the brotherhood of man, and he once used the remarkable words, "None but Jesus, none but Jesus deserves this precious diadem, India; and none but Jesus shall have it." But at the same time he declared all religions to be true, and ended by claiming distinct inspiration for himself and introducing all sorts of extravagances, both of doctrine and ceremonial. The most that can be said for Brahmoism is that it is a theistic eclecticism, and constitutes a vast advance on orthodox Hinduism, in matters social as well as religious.<sup>7</sup> What with its lack of definite beliefs, and its endless subdivisions, it is no wonder that it is making small progress, passing only from 3,051 in 1891 to 5,504 in 1911.

<sup>5</sup> "Hinduism," etc., p. 217.

<sup>6</sup> In a letter to Max Müller he describes it as "a new Hinduism which combines *Yoga* and *Bhakti*, and also a new Christianity which blends together Apostolical faith and modern civilization and science."

<sup>7</sup> For a full and fair discussion see "Hinduism: Past and Present," p. 211 ff.; also Murdoch's "Religious History of India," p. 143 ff.

4. *The Arya Samáj*.—Utterly different in most respects from the preceding is the movement started in 1863 and formally organized in 1875 by a Brahman from Káthiawár (born 1827), who, after his initiation as a Sanyási (Hindu ascetic), was known as Dayánand Saraswati, and who before his death in 1883 had gained a large following. The leading tenets of the sect he established are:<sup>8</sup> 1. The four Vedas alone, and of them only the *Sanhitas* or Hymns, are inspired. 2. There are three eternal substances—God, Spirit and Matter. 3. The soul is incorporeal, but is always perfectly distinct from God. 4. The soul is subject to rebirth, which may be in the form of a human being or an animal or a vegetable. 5. "Salvation is the state of emancipation from pain and from subjection to birth and death, and of life, liberty and happiness in the immensity of God."

To the credit of the Arya Samáj it is claimed that it is opposed to caste, to idolatry, to child-marriage, to lavish expenditure at weddings and to pilgrimages: most of which opposition, unfortunately, is theoretical only, especially as to caste. The positive weaknesses in it are that it is practically deistic rather than theistic; that it is utterly illogical, being based on the most fanciful and preposterous interpretation of the Vedas<sup>9</sup>—Sanskritists of *any* faith being the judges; that most of its advocates have in their discussions been marked by a spirit of conceit, bigotry and bitterness seldom surpassed; and that they have devoted their strength to attacking Christianity rather than the errors of Hinduism, the correction of which is their avowed *raison d' être*.

The growth of the Aryas has been remarkable, reaching a total of 243,000 in 1911, an increase of 100 per cent. in the decade. The explanation is to be found partly in the aggressive activity of their propaganda; partly in their imitation of Christian methods, not only in the use of tracts and paid and voluntary preachers, but in the establishment of schools, orphanages and colleges;<sup>1</sup> and partly in the fact that while reforming certain abuses of Hinduism, of which intelligent Hindus themselves are ashamed, they still appeal to Hindu pride in that they retain the old philosophy and cosmogony and the

<sup>8</sup> Taken mainly from Vol. XVI. of the Census of India, 1901.

<sup>9</sup> The Aryas claim that the Vedas are the repositories of all knowledge, secular as well as religious: they read into them the telegraph, the steam engine, and even the X-Rays!

<sup>1</sup> They have orphanages at Bareilly, Cawnpore and Allahabad, a High School at Meerut, a College at Lahore, and a number of scattered schools of lower grade, including a few for girls.



doctrine of the inspiration of at least a portion of the Vedas. Their progress is in spite of division; for strife has waxed fierce between the conservatives, or vegetarians, and the liberals, or meat-eaters.<sup>2</sup> In any case they are a force to be reckoned with in the present missionary situation. It will take all the wisdom of Christian workers to meet their sophistries, all their gentleness to meet their exasperating tactics.

5. *Theosophy*. This may be called a reform movement in so far as its leaders from the West, and especially its present eloquent and popular high-priestess, Mrs. Annie Besant, have presented those ideals of social and moral progress which are the result of the Christian atmosphere in which they themselves have been brought up. It is reactionary in that it especially glorifies the past, white-washing by allegorical interpretation the puerile (and worse) tales of the Puranas, and justifying even idolatry (as a sort of kindergarten) and the caste system.

The fundamental principles of the movement are: 1. The Impersonality of the Supreme Being; 2. The Unity of the World and God; 3. Cognition—the fundamental element of self-consciousness; 4. The ecstatic character of ultimate theosophic truth; 5. Karma and reincarnation; and 6. The power of Magic. The great goal is the apprehension of the identity of the individual self with the World-Self. Of the latter Mrs. Besant says:

Theosophy postulates the existence of an eternal Principle, known only through its effects. No words can describe It, for words imply discriminations, and This is ALL. We murmur, Absolute, Infinite, Unconditioned,—but the words mean naught. SAT, the Wise speak of; BE-NESS, not even Being nor Existence.

The basis of the movement, as defined by Mrs. Besant herself, is threefold: The Upanishads, the writings of Mrs. Blavatsky and the discoveries of Western Science. To an eclectic combination of the Yoga and Vedanta schools with the theosophic doctrines of Egypt, Greece and the Jewish Kabbala, modern Theosophy has added, among other things, a most thorough-going application of the doctrine of evolution, and as thorough-going an adaptation of the essentially Christian doctrine—not even hinted at in the Upanishads—of the Fath-

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<sup>2</sup> *Ghāsis* and *Māsis* ("grassies" and "fleshies") they derisively call each other!

erhood of God and the Brotherhood of man. To the skilful use of these borrowed features, combined with a whole-souled adulation of everything Indian, is largely due the popularity of this cult—a popularity which has found marked manifestation in the establishment of the Hindu College at Benares.

Doubt as to the reality or permanence of this reform is deepened by the fact that the writings of Madame Blavatsky, whose gross impositions in connection with the magical side of Theosophy were shown up in 1884 by the Madras "Christian College Magazine," are accepted as a part of the authoritative basis of Indian Theosophy. As a matter of fact, Theosophy's influence seems to be on the wane, and certain Indian reformers are expressing the belief that leaders of whom much might have been expected have been rendered ineffective by the stupefying draughts of Theosophy dispensed at Benares and Madras.

V. MOHAMMEDANISM or ISLAM, the religion of sixty-six millions of the inhabitants of India, is an eclectic system, composed of Jewish, heathen and Christian elements, which were scattered through Arabia before Mohammed. It borrowed monotheism and many rites (e. g. circumcision) from the Jews. Professedly a restoration of the faith of Abraham, it traces its line through Ishmael. Christ is acknowledged as the greatest prophet next to Mohammed, whose coming He is claimed to have predicted when He promised the Paraclete! His birth from a virgin is acknowledged, as also His second coming to judge the earth; but the doctrine of His divinity is regarded as blasphemy—still more the doctrine of the Trinity. The inspiration of the Pentateuch, of the Psalms, and of the Gospels, is admitted; with these two qualifications, that all have been superseded by the Qurán, and that the Gospels have been largely interpolated by Christians. The crucifixion is rejected. It is held that Christ was caught up alive into the fourth heaven after His arrest, and that some one—probably Judas—was crucified in His place. The Christian elements in the Qurán are obviously taken from apocryphal sources, not from the Gospels. With these garbled Jewish and Christian traditions Mohammed mingled, with some modifications, heathen sensuality, polygamy, slavery, and even idolatry—in the veneration of the famous black stone in the Kaaba at Mecca.

Starting with the fundamental doctrine, "There is no God but Allah, and Mohammed is his prophet," Islám has six ar-

ticles of faith,—God, fatalism (under the guise of predestination), angels, sacred books (especially the Qurán), prophets, resurrection and judgment (with eternal reward and punishment). Absolute submission to Allah's will is the first duty of the Moslem. Prayer, fasting, almsgiving and pilgrimages are enjoined. Not only polygamy, but concubinage, is permitted, ordinary Moslems being restricted to four wives, pashas and sultans being allowed as many as they please.<sup>3</sup> Believers are promised a sensual paradise, with special rewards for those who die for the faith.

Beginning as a poor caravan-attendant, or camel-driver, and marrying in his twenty-fifth year the rich widow Khadijah, Mohammed received at the age of forty-two (A. D. 612) what she helped him to believe was his divine call, through Gabriel, to the prophetic office. He had little success in securing adherents until the persecution he provoked compelled him, on July 15th, 622, to flee to Medina. This flight, the Hegira (or Hijrah), is the event from which the Mohammedan era dates. At Medina he was accepted as the prophet of God, took the field with an ever-increasing army of followers, and eight years later entered Mecca in triumph. Of the sincerity of his original purposes there can be little question. He was a zealous reformer; a morbid imagination, combined with the seeming need of supernatural sanction for his reforms, did the rest. Then with success came ambition, with power came sensual passion. The reformer of Mecca became the conquest-seeking autocrat of Medina.<sup>4</sup>

The Qurán Mohammed professed to have received from Gabriel piece by piece. A year after his death his amanuensis, Zaid, collected the scattered fragments "from palm leaves, and tablets of white stone, and from the breasts of men." The 6,225 verses are arranged in 114 Súrás, and remotely resemble Hebrew poetry. It contains injunctions and warnings, interspersed with narratives about Adam, Noah, Moses, Abraham, Ishmael, John the Baptist, Jesus and many others. It abounds in historical blunders and tedious repetitions, but has also passages of great poetic beauty. It is pointed to as Mohammed's one and conclusive miracle, though he is also sometimes credited with having cut in two the moon and then restored it.

There can be little doubt that the spread of Islám in India

<sup>3</sup> The prophet himself had eleven wives, and at least two concubines.

<sup>4</sup> For a full statement see Chap. II of Dr. Zwemer's altogether admirable book, "Islam."



was mainly due to the power of the sword, especially during and after the reign of Aurangzeb. Tippoo Sáhib, for instance, Sultán of Mysore, secured 70,000 "converts" in a single day. At the same time, other motives than fear, some of them not more worthy, have contributed their quota. The resultant Mohammedanism bears the marks of its mixed ancestry and its Hindu environment. The account in the census of India for '91 (p. 168) is instructive:

Shíah and Sunní<sup>5</sup> joined issue without recourse to arms. The good men amongst the teachers (the Islamized Hindus) received divine honors as if they had never left the Brahmanic fold; and in default of the pilgrimage to Mecca, resort was had to the tombs of the canonized, where fruit and flowers are offered, as to one of the orthodox pantheon, and often by Hindu and Moslem alike! Saints are the special feature of the Indian development of Islam, and the worship of relics follows. In some places there is a hair or two, in others a slipper, elsewhere a foot-print, of the Prophet, to which the devout pay homage, and are rewarded by miracles. Even where the two religions do not participate in the same festival, the more simple has borrowed for Indian use some of the attributes of the more elaborate, as in the case of the procession of paper tombs at the Muharram,<sup>6</sup> and the subsequent dipping of the imitation fabrics in water, as in the Durga Pújá<sup>7</sup> of Bengal.

At the opposite extreme from the conservative though somewhat Hinduized majority, there is a small but influential progressive party formed by the late Sir Saiyad Ahmad Khán, and finding its best expression in the splendid college founded by him at Aligarh. The important concessions made by this party are the recognition of reason as having a place in the interpretation of the Qurán, and the rejection of the great mass of Moslem tradition.

Viewing Islám in India as a whole, the closing sentence of Mr. Tisdall's able chapter on this theme ("*India, Its History*," etc., p. 77, ff.) compels assent:

In spite of its many half truths, the existence of which we missionaries thankfully acknowledge, and upon which we base our attempts to induce Moslems to accept the full light of the Gospel, it is not too much to say that, in the life and character of its Founder, the "Chosen" of God, and his ideal for the human race, Islám has preserved an ever active principle of corruption, degradation and decay.

<sup>5</sup> The Shíahs, who are greatly in the minority in India (in fact, everywhere except in Persia), maintain that Ali, son-in-law of Mohammed, was his first legitimate successor, and so reject the first three Caliphs accepted by the Sunnis. Ordinarily the strife between the two sects is bitter to a degree.

<sup>6</sup> A great Mohammedan festival, which with the Shíahs is a memorial of the death of their martyrs, Hasan and Hussain, whose tombs they carry in effigy.

<sup>7</sup> Durga Pújá is the great Hindu festival in honor of Durgá, or Káli, the cruel wife of Shiva.

## CHRISTIANITY IN INDIA.

## MISSIONARY BEGINNINGS.

The earliest known Christian missionary to India, sent apparently at the request of certain Indian merchants, already Christians, was Pantaenus, the Principal of the Christian College at Alexandria (about A. D. 180). Theophilus Indicus, paying a passing visit to India in Constantine's time, "found a flourishing Christian Church; and among the Bishops at the Nicene Council (A. D. 325) was John, the Metropolitan of Persia and 'of the great India.'" Of the further history of these Christians, and of the Roman Catholic movement later on, Rev. J. A. Graham, in his "Missionary Expansion of the Reformed Churches," says (pp. 102, 103):

Later they came under the influence of the Nestorian Church of Persia, and when it was destroyed by the Mohammedan conquest, the isolated Church in India grew ignorant and impure. Vasco da Gama found these Christians enjoying much political influence, and the Portuguese, in extending their dominions from Goa along the west coast, tried to force them into ecclesiastical subjection to Rome. With the help of the Inquisition they succeeded for a time with the communities in the coast villages, and these, numbering perhaps 150,000,<sup>8</sup> are still known as Syro-Roman Christians. Claudius Buchanan, who visited those who still adhered to the Syrian Church and looked to Antioch as their centre, persuaded them to translate the Gospels into their Malayan vernacular; and at his suggestion the Church Missionary Society sent missionaries in 1816 to encourage the Church and aid it to reform itself. The alliance, which lasted for twenty-one years, had good results, and there is now a considerable party of reform within a Church of 200,000." (The census of 1911 gives the following figures: Syrian, Jacobite, 225,190 and Syrian, Reformed, 75,848—indicating a further subdivision).

Of the work of the Romish Church, to which the census of 1911 gives 1,490,864 adherents, the same author says (p. 103):

The best traditions of Roman Catholic Missions cluster around the name of the great and devoted Jesuit, Francis Xavier, who landed at Goa in 1542, and of whom Bishop Cotton wrote to Dean Stanley: "While he deserves the title of the Apostle of India for his energy, self-sacrifice, and piety, I consider his whole method thoroughly wrong, and its results in India and Ceylon deplorable, and that the aspect of the Native Christians at Goa and elsewhere shows that Romanism has had a fair trial at the conversion of India, and has entirely failed."

<sup>8</sup> This is an inexplicable under-estimate, for the census of 1911 gives 413,142.

In this connection the following from Mr. Tisdall ("India: Its History," etc., p. 97), is of interest:

The corrupt and merely nominal Christianity of many of these Roman Catholics often brings discredit on their Christian profession, and is the main reason why Europeans think they have grounds for condemning Christian servants as often more dishonest and unscrupulous than Hindu and Mohammedan servants. Comparatively few Protestant Christians are to be found as the servants of Europeans.

Of Dutch religious enterprise, which began soon after the overthrow of the Portuguese by that power (Ceylon, 1658, India, 1663), little need be said, except that the work was strangely superficial, no earnest attempt being made to bring the Bible or spiritual teaching within the reach of the people. Though more than half a million converts were reported in Ceylon alone, Protestant Christianity had practically ceased to exist in the island, in twelve years after the Dutch power had passed (1794) from control!

To Denmark and to Frederick IV., under the influence of Dr. Lütken, the court chaplain, belongs the honor of sending to India the first Protestant missionaries, Ziegenbalg and Plütschau, who reached the Danish colony, Tranquebar (on the Coromandel Coast, south of Madras City), on July 9, 1706. The greatest of these Danish-Halle missionaries—and one of the greatest the world has known—was Christian F. Schwartz, whose service (Tranquebar, Trichinopoly and Tanjore), extended from 1750 to his death in 1798. "He was," says Mr. Graham,<sup>9</sup> "indefatigable in his missionary tours, and wherever he went his devoted, modest and unselfish life, his care for the poor, his scholarship and knowledge of the native languages and thought, and his marvellous personal influence fascinated Europeans and Indians." In illustration of his influence with native rulers it is worth recording that the Hindu Rajah of Tanjore on his death-bed entrusted to Schwartz his adopted son, Serfojee, with the administration of all the affairs of his country; and that the powerful Mohammedan Prince, Haidar Ali, of Mysore, when treating with the British said: "Send none of your agents; send me the Christian missionary, and I will receive him."

British missions in India began with William Carey, "the consecrated cobbler." Overflowing with enthusiasm for the cause of missions, and filling his brief pastorates at home with

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<sup>9</sup> "Missionary Expansion," etc., p. 57.



teaching along this line, he finally, in 1792, by the preaching of the famous sermon on Isa. liv: 2, 3, with its twofold division, "Expect great things from God: attempt great things for God," brought about the organization of the Baptist Missionary Association, and himself became its first missionary. Arriving in India (1793) during the period of the East India Company's bitterest opposition to missionary enterprise, he spent six years in Calcutta and Dinajpore ostensibly as an indigo-planter, and then was compelled to take refuge, together with Marshman and Ward, who had been sent to reinforce him, in Serampore, a town under Danish rule, thirteen miles north of Calcutta. The first care of the "Serampore Triad" was the translation and printing of the Scriptures. The result was the production of parts or the whole of the Bible in nearly forty<sup>1</sup> languages and dialects, twenty-four of them of India. Education, too, had a large place in their work. Not only were vernacular schools established, but out of the earnings of the missionaries themselves the splendid Serampore College was built.

Not the least of Carey's services was the missionary fire which he kindled outside of his own denomination. The London Missionary Society (English Congregational), founded in 1795, was a direct fruit of his enthusiasm; and the Church Missionary Society, the great society of the Church of England, owed its inception (1790)<sup>2</sup> in no small degree to the interest he aroused.

The "Hay-stack prayer meeting" at Williamstown, Mass., did for the United States very much what the work and prayers of Carey did for England, and bore its first manifest fruit in the organization of the A. B. C. F. M. in 1810, and then in the departure for India in 1812 of Judson, Hall, Nott, and two others. Refused the right of residence in Calcutta, Judson, who had meanwhile become a Baptist, went on to Burmah, while Hall and Nott began the great work of the American Board in the Bombay region.

This enumeration of beginnings would not be complete without mention of the famous Scottish "Educational Trio," Duff, Wilson and Anderson. The last two founded institutions in Bombay and Madras respectively, following lines laid down

<sup>1</sup> Dr. George Smith's "Conversion of India," p. 180. They enlisted in the work the services also of the devoted Chaplains, Henry Martyn and Thomason, and even of a Roman Catholic priest.

<sup>2</sup> Begun as "Society for Missions to Africa and the East," and changed to "C. M. S." in 1812.

in Calcutta in 1830 by the first. Of him Mr. Graham says ("Missionary Expansion," etc., p. 113):

Alexander Duff was the epoch-making missionary, who, though stoutly opposed by the use and prejudice of the day, proved that the English language was "the most effective medium of Indian illumination." \* \* \* \* \* He opened his school in 1830 with five pupils. Nine years afterwards the five had become 800, and the Governor-General declared that the system had produced "unparalleled results." Notable converts were won from the upper classes, among them Krishna Mohan Banerjee, a Brahman of high social position and the accomplished editor of the *Inquirer*, who was, until his death a few years ago, the recognized leader of the Native Christian community of Bengal. An idea of the influence of this work may be formed from Sherring's statement that in 1871, nine of Duff's educated converts were ministers, ten were catechists, seventeen were professors and higher-grade teachers, eight were Government servants, and four were assistant surgeons and doctors. One of them, the Hon. Kali Charan Banerji, LL. B., was (1897) appointed by the Senate of Calcutta University as their representative on the Bengal Legislative Council.

#### THE AMERICAN PRESBYTERIAN MISSION.

It was before the organization (1837) of the present Foreign Board, and while the Western Foreign Missionary Society (formed in 1831 by the Synod of Pittsburgh) was still in existence, that the Rev. John C. Lowrie, afterward for fifty-five years a Secretary of our Board, and the Rev. William Reed, with their wives, were sent to India to lay the foundations of the work which the Presbyterian Church had resolved to carry on in that land. The selection of the particular field in which they should begin their labors was left to their judgment after consultation with friends of the work in India. Leaving America (New Castle, Del.), in May, 1833, they reached Calcutta in October of the same year, and after getting the best information available, they decided to begin the work at Ludhiana, then a frontier town of the Northwest Provinces. It was the gateway to the Panjáb, a territory at that time under Ranjít Singh, the famous ruler of the Sikhs. Dr. Lowrie, in his "Two Years in India," after stating some more general reasons which influenced his colleague and himself in their decision, says:

Having now the history of nearly seventeen years to confirm the opinion, I have no doubt that Ludhiana was preferable to any other as a point from which to commence our efforts. Other cities had a larger population, and could be reached in less time and at less expense, but at no other could more favorable introducing influences have been

enjoyed; at no other could our position have been more distinctly marked, nor our characters and object more accurately estimated by the foreign residents of the upper provinces; at no other were we less likely to find ourselves laboring "in another man's line of things made ready to our hand," or to occupy ground that other bodies of Christians would shortly cultivate; and no other place could be more eligible in its facilities for acquiring the languages chiefly spoken in those parts.

While Messrs. Lowrie and Reed were detained at Calcutta, it became evident that Mrs. Lowrie's health, which had been impaired before leaving America, was rapidly failing, and on November 21st she was called to her rest. Soon after this Mr. Reed, too, began to fail in health, and, reluctantly turning toward America again, died on board ship and was buried in the Bay of Bengal. The solitary remaining member of the band turned undismayed toward the far northwest, and, journeying by boat up the Ganges to Cawnpore, and over four hundred miles further in a palankeen, reached Ludhiana on the 5th of November, 1834. Reinforcements, consisting of Rev. Messrs. John Newton and James Wilson and their wives, arrived a year later<sup>3</sup>—only just in time to relieve Dr. Lowrie, whose broken health forbade longer stay in India.

In the course of time not only did this one station grow to be an extensive mission, but two other missions were added, the Farukhabad or North India Mission in 1838, and the Kolhapur or Western India Mission in 1870. The missionaries of each of these missions are organized into a separate body, meeting annually, and controlling the location of its own members, the appointment of preachers, teachers, etc., the administration of the funds received from home, and the work in general, all under the superintendence and sanction of the Board in New York. Details of the work of these missions can be best obtained from a brief survey of the individual stations.

THE PANJAB (LUDHIANA) MISSION.—As already intimated, Mr. Lowrie's objective, when, after consultation with missionaries at Calcutta, including Carey, Marshman and Duff, he started up the Ganges, was the "Land of five rivers" (*Panj*, five and *áb*, water), then in the hands of the Sikhs. While waiting for the opening of the Panjáb, however, the missionaries laid foundations at Ludhiana as broad and deep as if

<sup>3</sup> It took this party five and a half months to make the journey from Calcutta—three months in a boat to Fatehgarh, the rest of the way in a "palankeen drawn by oxen." The journey requires forty hours now!



no further point had been in mind; so that to this day Ludhiana is one of the most important stations of the mission. One of the first permanent agencies established was the Press. Two presses and fonts of type were early on the scene, and a practical printer, who went out in 1838, soon trained a corps of efficient native workmen. The fruit of this work has been over 400,000,000 pages of Christian truth.

The Anglo-Vernacular High School here was the first started in North India, and has been doing efficient work through all the years. Much later (1877) a school for Native Christian boys was brought here from Lahore, and after a four years' suspension for lack of an available missionary to manage it, was re-opened in 1883 by the Rev. E. M. Wherry, D. D., in a building provided by the W. F. M. S. (Philadelphia). An industrial department was added, with instruction in shoe-making, carpentering and weaving of Turkish rugs; and it is now, under Rev. E. E. Fife, one of the most important institutions for Christian boys in all North India.

From the first, energetic evangelistic work has been carried on both in the city and in the great out-lying district. A part of the result is to be seen in the Ludhiana church, and in the hundreds of Christians scattered through the villages and organized into several small churches.

The most important sub-stations are (1) Jagraon, which is an important centre for work among village women, and where there is a Boarding School for village children, with an attendance of fifty; and (2) Moga, the centre of a population of half a million people, where the late Rev. J. N. Hyde labored prayerfully and efficiently for several years, gathering a Christian community of over one thousand, and where Rev. Ray C. Carter has charge of the recently established Training School for village teachers and preachers.

During all the earlier years the missionaries were hoping and praying for the opening of the Panjáb. With the close of the second Sikh War, in 1849, the opening came. Ranjit Singh, dying in 1839, had left no successor capable of wielding his iron sceptre, and the Sikh council of Sirdars rashly embarked on two unprovoked and disastrous wars against the British. The second ended in the annexation of the Panjáb; and almost on the heels of the British forces, Messrs.

**LAHORE** John Newton and C. W. Forman entered Lahore, the capital, and began mission work. From the be-

ginning the missionaries received the cordial sympathy and support of such distinguished Christian officers as Lord Lawrence, Sir Donald McLeod, Sir Herbert Edwardes and Sir R. Montgomery. A school was opened and street preaching begun soon after the arrival of the missionaries; and in this work these brethren were permitted to continue, Mr. Newton for forty-two and Mr. Forman for forty-five years. Their influence upon the life and thought of the entire province was very great and still abides. It is of interest to note that the one lived to see his four sons and two daughters (Mrs. Forman and Mrs. Ferguson) in the mission field around him, and the other, three of his sons and two of his daughters.

The Boys' High School, now known as the Rang Mahal School, founded in the early days of the Mission, and presided over by Mr. Forman till his death in 1894, is one of the largest and best known in the Panjáb. In connection with it, in 1864, a Collegiate Department was opened, with Rev. J. A. Henry as its first President. Five years later, owing to the death of Mr. Henry and the reduction of the mission staff by sickness and death, it was indefinitely suspended. In 1886, however, College classes were reopened by Mr. Forman and Rev. H. C. Velte. The institution was known simply as the Mission College, but at the death of Mr. Forman, who had been succeeded as President a few years before by Rev. J. C. R. Ewing, it was appropriately named the Forman Christian College. It opened with fifteen students, but has grown to be one of the most largely attended Colleges, Government or Missionary, north of Calcutta. The enrollment in 1910 was 420, of whom 209 were Hindus, 151 Mohammedans, 40 Sikhs and 20 Christians. The President and usually four of the Professors are Fellows of the Panjáb University, and have had no small share in shaping the educational progress of the province. In this connection it is interesting to note that in 1910 Dr. Ewing was appointed Vice-Chancellor of the Panjáb University, and that the College staff has from time to time furnished the Deans of three of the University Faculties. In 1889 commodious buildings, which had been erected on a site valued at 20,000 rupees, given by the Government, were formally dedicated, Lord Lansdowne and other distinguished guests being present. The total cost of the buildings was 56,000 rupees, of which 20,000 were a grant from Government in addition to the site. Substantial additions to the property of the College have been made from time to time: one of the

most recent being a hostel or dormitory for Hindus and Mohammedans, named in memory of Mr. Newton, Sr.; and the last the Chatterjee Science Building, called after the venerable President of the Board of Directors. These various buildings have been provided through the gifts of individuals and government, at a cost of 200,000 rupees. The income annually from tuition fees is about 30,000 rupees. This, together with a grant-in-aid from government, provides for the salaries of all non-missionary professors, general expenditure upon laboratory, library, repairs, etc. The only cost to the Board is the salary of the four missionary professors.

A recent interesting development has been the emphasis on Social Service among both the Christian and non-Christian students, resulting in the formation of a League of Service, which has issued two reports of work done. Probably the first book ever written in India on this subject is Prof. D. J. Fleming's "Some Suggestions for Social Helpfulness."

Evangelistic effort finds its opportunities—besides those afforded by the High School and College—in the Lohári Gate Chapel (the Forman Memorial) and in an extensive district work. Part of the Lahore District constitutes the Home Mission field of Lahore Presbytery. The work has greatly developed of late in the Sharakpur region, where a Christian community of about a thousand has been gathered. Woman's work has been earnestly pushed in Lahore, and has its main centres in two large schools and a dispensary, besides a school for Christian women, connected with the Hira Mandi congregation. Labors in behalf of Europeans have borne fruit in a strong Presbyterian Church, now supplied by the Church of Scotland. There are also two Indian churches, Naulakha, largely self-supporting, under the able pastoral care of Rev. Tálíb ud Din, and the Hirá Mandi, near Lahore Fort, whose membership has been gathered almost entirely from the low-caste people.

Wagah is an out-station of Lahore, where Miss Thiede has lived and labored for many years, her best loved work having been the adoption and care of homeless children.

**SAHARANPUR** Saháranpúr was one of the first cities occupied by our missionaries. Here labored for half a century the missionaries of the Covenanters or Reformed Presbyterian Church. Here was established in 1838 a Boys' Orphanage, from which have gone forth some of our most distinguished evangelists. This institution



has in recent years been greatly enlarged, and industrial training on an extensive scale has been carried on under the supervision of Rev. C. W. Forman, M. D., and later under Mr. Borup, an expert in this line. The institution is now the best equipped school for industrial training in the mission. There are now (1912) about 100 boys, many of whom complete their training in Rurki Engineering College.

Here, too, is the Theological Seminary (established in 1884), where have been trained not only many of the most effective preachers of our own missions, but some of those of the Scotch Presbyterian Mission in Rájputáná. There is now an enrollment of 46 students, some of whom are taking the advanced course for licentiates and ordained ministers (Oct.-Feb.), and some the simpler course for village pastors (March-July). The Seminary is under the charge of one missionary from the Panjáb Mission (Mr. Velte), and one from the North India (Dr. Johnson), with competent Indian assistants. A school for the wives of the students has also rendered valuable service; and woman's work in general has one of its largest and best organized centres at this station. Under mission management also is the Municipal Leper Asylum, where a large proportion of the inmates have become Christians.

**AMBALA** district, and the headquarters of the great military district of Sirhind, was early chosen as a mission station, and good work has been done both in the city and at the Cantonments four miles away, the two constituting separate stations. The Boys' High School in the city has maintained an excellent stand for scholarship, and has an enrollment of 600. Half the inmates of the Leper Asylum, which was established in 1848, are now Christians. In connection with the well-equipped "Philadelphia Hospital for Women," there were during the year 1910, 339 in-patients and over 15,000 out-patients. An Anglo-Vernacular School for girls—the initial cost largely met by a private gift—has also been started at Ambala City. Extensive zenana work is carried on, and village work on a large scale at several centres in the district. A section of the district has been transferred to the New Zealand Presbyterian Mission.

**JALANDHAR** The city of Jalandhar has the distinction of being the first point occupied within the territory over which the Sikh Rájá Ranjít Singh had held sway. No sooner had the victory of the English in the

first Sikh War been announced than the missionaries at Ludhiana sent one of their number to inspect this field and to arrange for the location of an assistant there. This assistant was the Rev. Golak Náth, the first convert baptized at Ludhiana, and the first native minister of our Church in India. He went to Jalandhar in 1846, and there he labored faithfully for nearly half a century. For several years before the death of Mr. Golak Náth, and for all the years since, this station has been occupied by American missionaries, who carry on the threefold work of evangelistic preaching in city and surrounding villages, educational work in schools for boys and girls, and work among the women in the zenanas. The Rev. Dr. C. B. Newton has for many years been in charge, and has conducted extensive work among the low-caste population: a work which has received a further impetus since the transfer of Dr. and Mrs. Orbison to this field. For 1910 a total of 335 baptisms were reported. The Boys' High School enrolls about 700, and a Boarding School for the Christian boys of this and the Hoshiyárpúr districts is about to be constructed out of the "Kennedy Fund." Kapurthala, a native state, where work had been suspended for thirty years, was a few years ago reoccupied as an out-station, with the full consent of the friendly Maharajah. Jalandhar is the home of Rájá Sir Har-nám Singh, of this same line—the only Christian Prince in India.

The work in Dehra Doon was begun in 1853, by Rev. **DEHRA** J. S. Woodside. The Dehra Valley (Doon) lies between the first range of hills called the Sewaliks and the higher range of the Himalayas. It is the seat of a celebrated shrine of the Sikhs, and is visited by many thousands of devotees every year. Dehra Doon has become famous for its Christian girls' boarding school, which, from very small beginnings, has grown to a position of large influence in the Native Christian community of Northern India. The wisdom and self-denying zeal of the two ladies first connected with it—Mrs. Herron, the wife of the Rev. David Herron, and Miss Kate L. Beatty—laid foundations on which Miss Donaldson's efficient administration has built it up to its present prosperity.

It is of interest to note in this connection, as setting forth the purposes that underlie all such work in India, the points presented by Mr. Herron in a paper read before the Allaha-bad Missionary Conference in the early days:

- 1st. To give the children the comforts and advantages of a home.
- 2d. To give them the highest intellectual culture that they are capable of receiving.
- 3d. To bring them to Christ, and to cultivate in them the Christian virtues.
- 4th. To lead the native Christians to value the education of their daughters by making them pay for their support when they are able.

Other activities at Dehra include a successful High School for boys, extensive zenana work, a Native Church and English services.

Landour or Mussoorie Station, a delightful sanatorium, thirteen miles from Dehra (at an elevation of 7,000 feet), is mainly of interest as the seat of Woodstock College. It was started in 1847 through the influence of the Dehra missionaries, and was moulded into its present effective form largely through the executive ability of Mrs. J. L. Scott, for many years its Principal. Its primary object was to furnish an education for the children of our missionaries, but it grew into a school of the higher grade, for the instruction not only of the daughters of missionaries (and the sons also, up to a certain age), but also for European, Eurasian and native Christian girls. The largest number of pupils is from the second of these classes, of mixed European and Indian descent—a class greatly needing the care and training afforded by such a school.

The school was some years ago, under the principalship of Rev. and Mrs. H. M. Andrews, raised to the College standard, and commands to a marked degree the confidence of all ranks of Anglo-Indian life. Additional property, recently acquired through the generosity of a Philadelphia friend, provides room for greatly needed expansion.

Very early in the mission's history (1836) Sabáthú, on the lower range (4,500 feet) of the Himalayas, was occupied, partly with a view to its usefulness as a sanatorium for invalid missionaries, partly as a centre for work among the Hill tribes. In the former regard it has not been valuable, but good work in the other line, and on general educational and evangelistic lines, has been done. It is best known, however, as the home of one of the largest leper asylums in India, with which the names of the late Dr. John Newton, Jr., and of Dr. M. B. Carleton are most intimately associated.



**HOSHYARPUR** The peculiar interest attaching to Hoshiyárpúr, which was occupied in 1867 by Rev. G. D. Moitra, is that it has been entirely under the control of native workers. The development along evangelistic lines has fully justified the confidence placed in those in charge. Prosperous Christian communities have grown up in various towns and villages in the district, and there are five organized churches. The Christians, many of whom are Ráj-púts, number over five thousand—the largest number in any one district in this mission.

Dr. K. C. Chatterjee, who was one of Dr. Duff's boys, and who is now "the grand old man" of the Panjáb Mission, has been in charge here for more than forty years, and has impressed his personality in a marked degree on all the work. During his attendance on the Edinburgh Missionary Conference, he was honored by Edinburgh University with the degree of D. D., and he was also appointed the member representing India on the Continuation Committee of the Conference.

Hoshiyárpúr has a Girls' School and Orphanage, under Mrs. Chatterjee's efficient charge, with an enrollment of 60. This, and the Denny Hospital for women, which has ten beds and which in 1910 had about ten thousand new out-patients, are rendering fine service to the Christian women and girls of the district.

**FEROZEPUR** This promising field was occupied by Dr. F. J. Newton in 1881, and extensive district work has been a marked feature from the beginning. Through the exertions of Mrs. Newton, a Woman's Hospital was erected in 1893. In 1910, under Dr. Maud Allen, it reported 314 in-patients, and 12,702 visits from out-patients. The Church in Ferozepur is self-supporting. The Christian community in the villages numbers 500.

**KASUR** This comparatively new station, opened by Rev. R. Morrison, has no institutional work, except a Girls' School conducted by the Z. B. M. Mission. Dr. C. W. Forman has been combining medical work with the evangelistic, and reports good progress, especially in the grace of giving, among the growing Christian groups scattered through the villages. He makes his trips largely on camel-back, he and the preacher riding on one, and two others carrying the tents and camp equipage!

Here, when it was an out-station of Ludhiana, Rev. **KHANNA** E. P. Newton founded one of the first training schools for village preachers (since closed). Here is now a Boarding School for village boys, with an Industrial Department, giving special attention to weaving. The care and extension of the Christian community in the villages forms a large part of the missionary's duty.

Rev. H. Golak Náth, a son of the first preacher **PHILLOUR** in Jalandhar, is in charge of the work, which is almost entirely district evangelistic. A church was organized in 1909.

This is another important centre for evangelistic **RUPAR** work, where Rev. P. C. Uppal long labored, and where there is now a Christian community of over one thousand, with Rev. U. S. G. Jones in charge. There are 13 out-stations.<sup>1</sup>

**THE NORTH INDIA (FARUKHABAD) MISSION.**—The upsetting of a Ganges boat and the consequent loss of some parts of a printing press led to the establishment of a new mission. Rev. James McEwen, of the Ludhiana Mission's reinforcing party of 1836, was left at Allahabad, the capital **ALLAHABAD** of the Northwest Provinces, to replace the loss; and the opening for work seemed so promising that it was decided that he should return and settle there. When Rev. Joseph Warren came in 1839, a press was established in a bathroom in his house; and a native boy, who had been cared for by the mission, was instructed in the art of printing, and later became not only one of the proprietors of the press, but an elder in the Presbyterian Church. The same year with Mr. Warren came Rev. J. H. Morrison, who, after his first furlough, joined the Ludhiana Mission and filled out forty-three years of service. It was at Allahabad that Dr. A. A. Hodge, too, afterward the great Princeton theologian, spent his two years of missionary life.

Next after the press, educational work was taken up, and has always been a prominent feature. The Jumna Mission High School was one of the earliest in the province, and has done effective work through all the years. In connection with it a College Department, with Rev. A. H. Ewing, Ph. D., as its Principal, was opened in 1902, to meet the obvious need, not only for a Christian college at the Province's educational cen-

<sup>1</sup> One of these is Anandpúr, where, in 1864, Rev. Levi Janvier, then stationed at Sabáthú, was murdered by a Sikh.

tre, but for an institution to be to this mission what the Forman Christian College has been to the Panjāb Mission.

The College has in these ten years exceeded in its developments the fondest hopes of its founders, passing from four students to three hundred, and so affecting the High School that its attendance has grown from 250 to more than 750: thus bringing the student body on the beautiful campus lying between the city and the Jamna River well past the thousand mark. Building after building has been added through the generosity of friends at home—John Wanamaker and Bethany Church providing three, other donors in Philadelphia another, and Princeton University alumni yet another; in spite of which it has been impossible to keep pace with the growing attendance. To the regular Arts Course, three others, which give promise of large results, have been added: the Technical Department, the Engineering (Electrical and Mechanical) and the Agricultural. As at Forman College, Bible instruction and the evangelistic aim are kept strongly to the front, and the hearts of all the staff were rejoiced in the fall of 1910 by the baptism of a Mohammedan student.

In 1887, under the initiative of Rev. J. J. Lucas, a Boarding School for Christian girls, somewhat on the lines of the one at Dehra, was opened at Allahabad, teaching up to the University entrance standard, and called for the services of three missionary ladies and several assistants. It has twice outgrown its quarters, till in 1902 the munificence of John Wanamaker provided new and commodious buildings in the Katra section of Allahabad, at the same time setting free the old buildings and grounds for the college. In 1910 the principal, Miss Forman, reported 136 girls in attendance, besides 12 day-pupils.

Another conspicuous feature at Allahabad is the "Sara Seward Hospital for Women," growing out of work begun by the medical missionary for whom it was named, and reaching with its message of physical and spiritual healing thousands of women every year. There were in 1911 more than 20,000 out-patients and 57 in-patients.

Allahabad station is a double one, including the Jamna Mission, on the bank of that river, not far from its confluence with the Ganges, and Katra station, a separate section of the city, three miles away. At each there is an organized church with a comfortable house of worship. Half the funds for the one at Katra, erected in 1900, were raised on the field some



years before, largely through the efforts of Rev. J. M. Alexander. Still another church building, erected in 1888 in the heart of the city, is used for nightly evangelistic services, while its upper floor has been made over to the Y. M. C. A. as a reading-room.

A Blind Asylum and a Leper Asylum, both supported by Municipal and other non-mission funds, have always been under a missionary manager, and have been the spiritual birth-place of many devoted Christians. The Leper Asylum has of recent years, under the management of Mr. Higginbottom of the College, made great progress both in building and equipment and in spiritual results.

#### **FATEHGARH- FARUKHABAD**

Shortly after the occupation of Allahabad, Fatehgarh,<sup>2</sup> with the native city, Farukhábád, three miles away, was opened (1838) as a station, with a boys' orphanage, the fruit of the great famine of 1837, as its main work. The seventy orphans had previously been cared for (some at Fatehgarh and some at Fatehpúr) by two devoted Christian British officials. Out of and around this orphanage grew up an eminently successful tent factory and a flourishing Christian village. The former, passing through many vicissitudes, finally disappeared; the latter, too, failed of permanent success and is greatly reduced. The boys' orphanage was many years ago united with the one at Saharanpur, and was replaced by a girls' orphanage, which has now become as much a girls' boarding school (for village Christian girls) as an orphanage. There are about 100 in attendance. The boys' institution at Barhpúr has had a somewhat similar though briefer history. It was started by Rev. C. H. Bandy to accommodate waifs from the famines of 1897 and '99, but is now practically a boarding school, with a most efficient Industrial Department. Of the 103 boys last reported, 27 were working in the Industrial School, 12 were in the Primary Department, and 64 were attending the High School in Farukhábád.

There are four small church organizations in the double station; but the main work is in the villages of the district, where there are four more organized churches and 29 unorganized "groups," in a Christian community of more than 6,500. In the beginnings of this work, Rev. J. N. Forman was

<sup>2</sup> Fatehgarh is the civil station, within the limits of which is *Rakha*, with its orphanage, Christian village, etc.; just outside of Farukhabad City is the village of *Barhpur*, where are two mission houses, boys' orphanage, etc.

for some years the leader; but its present large development has been under the management of Rev. C. H. Bandy.

In Farukhábád city is a large and successful Boys' High School, as well as a Vernacular School for Hindu and Mohammedan girls, and, in the neighborhood, several vernacular schools for boys. Zenana teaching and a dispensary for women complete the outline of the main features of this station.

Of the many points at which serious damage was done during the dreadful Mutiny (1857), Fatehgarh was the only one where there was actual sacrifice of the lives of our missionaries. Messrs. Freeman, Johnson, McMullen and Campbell, with their wives and two little children of the Campbells, joined the English residents in an attempt to escape down the Ganges from the unsafe fort at Fatehgarh to supposed safety at Cawnpore. They were captured at Bithúr, marched eight miles to Cawnpore, and shot on the parade-ground next day with a hundred others, under the orders of the infamous Náná Sáhib. The spirit in which they faced death is best shown by an extract from a letter written by Mrs. Freeman just before the end:

We are in God's hands, and we know that He reigns. We have no place to flee for shelter but under the covert of His wings, and there we are safe. Not but that He may suffer our bodies to be slain. If He does, we know that He has wise reasons for it. I sometimes think our deaths would do more good than we would do in all our lives; if so, His will be done. Should I be called to lay down my life, most joyfully will I die for Him who laid down His life for me.

Meanwhile work had been begun in two other cities. **MAINPURI** Mainpúrí, forty miles from Fatehgarh, a city of 30,000 inhabitants, the centre of a district of over 800,000, was occupied in 1843. A Boys' High School has exerted a wide influence in the community. In its main hall a Sunday evening service in English for Hindus and Mohammedans has been held from time to time in recent years, and has been largely attended. There are vernacular schools both for boys and for girls, and extensive zenana work. The great development of recent years, under Rev. W. T. Mitchell and others, has been the work in the villages—similar to that in Farukhábád District—and a resulting Training School for workers at headquarters (serving, however, other stations as well). The Christian community is 2,651, with three organized churches (the one in Mainpúrí city is self-supporting), and 9

"unorganized groups." At the Training School there is a three years' course, with 49 men and boys in attendance (24 in the first year, 16 in the second and 9 in the third); while 25 women and girls are at work in the Women's Department. There is also a Christian Boys' Boarding School, with 25 in attendance.

**FATEHPUR** The only other city occupied before the Mutiny was Fatehpúr (1853), with a district similar to Mainpúrí in size and character. It lies on the East Indian Railway, seventy-five miles from Allahabad. It has a small Christian community and a self-supporting church. The work is wholly evangelistic, but is supplemented by institutional work (Hospital, etc.) under the Union Zenana Missionary Society.

**ETAWAH** Just such another city and district came under Christian influence when Etáwah was occupied in 1863. Here, too, evangelistic work, especially among the villages, has been a prominent feature, with the result that there are in the district one organized church and 20 unorganized groups of Christians, and nearly 1,500 baptized members. Woman's work has been energetically pushed, especially by Miss Belz, who, after thirty years of constant preaching to women, in city, village and mela, was in 1902 called to higher service. The little church in the city has its own pastor, and, like several others in the mission, has been making progress toward self-support.

**MORAR, GWALIOR** The mission's only station in a Native state was occupied when Rev. J. Warren in 1876 began work in Morár, the capital of Gwá-lior, ruled by the Mahárájah Sindhia. Mrs. Warren continued Sabbath school and evangelistic work through all the years after Dr. Warren's death till her own, refusing to leave even when the British troops were withdrawn from Gwalior territory. Our mission is almost alone in this great State; and it has been a source of deepest regret that it has been impossible in recent years to effectively occupy this station. The recent assignment of Rev. Henry Forman to duty at this point puts a new aspect on the situation.

**JHANSI** In 1886 work was begun by Rev. J. F. Holcomb at Jhánsi, an important railway centre, and surrounded by a vast unoccupied field. One of the prominent features has been a large and efficient school for Bengali girls, managed by Mrs. Holcomb, as was also the extensive zenana



work. A well-equipped reading-room has exerted a good influence, and alongside of it there is a commodious building for the little Christian congregation. Much district work has been done, with encouraging results at the out-stations Mau-Ránípúr and Barwa Ságar. At the latter point a hopeful work has recently begun among a timid Jungle Tribe, the Sahariyas.

Etah, which adjoins Fatehgarh, Mainpúrí and Etáwah, **ETAH** was for more than twenty years an out-station, sometimes of Mainpúrí, sometimes of Fatehgarh. In 1898 there began to be an ingathering from among the out-caste community, a part of the mass movement toward Christianity from which the Methodist Mission's workers had already been gaining such large results. In a year and a half, mainly under the leadership of Rev. H. Forman, the Christians in the district increased from twenty-five to more than five hundred. Accordingly in 1900 Etah was made a full station, and a mission house and buildings for a boys' boarding school of the lower grade and for a training class for village teachers were sanctioned. These were erected in 1902, and other buildings and at least one other institution—the Prentiss Girls' Boarding School—have been added; but all these have not been enough to keep pace with the growth of the village community, which has now reached 5,506 (second only to Farukhabad), gathered in three organized churches and 29 unorganized groups. The outlook is more than encouraging, and Rev. A. G. McGaw, who has for some years been in charge of the work, sends out a call for help for a great advance, with the evangelization of the entire field as the distinct goal. He gives, in addition to the Master's unchanged command, these cogent reasons:

- (1) God has given us a base from which to work.
- (2) He has turned more than 5,000 to accept the Lord.
- (3) He has given us a good number (about 100) of agents for the work.
- (4) Through the converts He has aroused the interest of other castes.
- (5) He has drawn hundreds of Chumárs towards Christianity.
- (6) He is raising up volunteers from among the converts.
- (7) The desire for education for the children has grown.
- (8) Promising candidates for Christian work exceed our ability to train.
- (9) The Christian community has made decided gain in seeing its responsibility for its neighbors' salvation.

In connection with the great work in this general field, it is interesting to note that the Mission has decided (Oct., 1911)

to occupy the out-station Kásganj as a full station, assigning Rev. J. H. Lawrence to duty there.

**CAWNPORE** Closely connected with this mass movement is the occupation, in 1901, of Cawnpore, "the Manchester of North India," where more than forty thousand hands are employed in the various mills and factories. It was occupied partly to meet the need of our converts already there, gathered from various stations, and partly because of the splendid opening it offered in the way of employment for unskilled village Christians. A church has been organized, and there is every prospect of an effective work as soon as the force in the mission permits of its being properly manned.

**THE WESTERN INDIA MISSION.** Its field lies about a hundred miles south of Bombay, and is cut in two by the Gháts, a range of mountains parallel to and forty or fifty miles away from the coast. Kolhapur State, with a population of nearly a million, lies east of this range. The adjoining districts, in which are no missionaries, have a population of nearly two millions. Add to this the Konkan, the strip between the Gháts and the sea, and you have over three and a half million to be reached by this mission. The principal language is Marathi. Established in 1853 by Rev. Royal G. Wilder, who continued his service till 1876, and who after his return to America was the founder and till his death in 1887 the editor of the *Missionary Review of the World*, the mission was taken over by our Board in 1870. Every phase of the life of the mission has been more or less affected during recent years by the terrible scourges of famine and bubonic plague, which, beginning in 1896, attacked this region in full force. Famine left as its legacy over one thousand waifs, most of them orphans; and both famine and plague, with all the burdens they brought upon the missionaries, gave wonderful opportunities for exemplifying the true spirit of the Gospel.

**KOLHAPUR** Kolhapúr, where Mr. Wilder laid his foundations, is the capital of the State of the same name, and has a population of about 45,000. It has to the Hindu mind a high reputation for sanctity, a common legend being that the gods in council once pronounced it the most sacred spot on earth.

During the famine of 1876 an orphanage had been established at Kolhapúr, from which in 1888 the boys were removed

to Sangli to form the nucleus of a boarding school for Christian boys, while the girls were retained as the beginning of one for girls. There are now 210 girls in the institution, receiving training not only along spiritual and intellectual lines, but also in all domestic industries. In July, 1902, new dormitories and a fine school building, capable of accommodating three hundred girls, were added. There is also the "Alice Home" for women, where 22 are in attendance.

The station has recently taken over from the Maharajah a hospital for women that promises large usefulness.

The fruit of the years of missionary labor is seen in a church of 205 members (1911), with 21 at Vadgav out-station. To the training of these Christians, Rev. and Mrs. J. M. Goheen, ably seconded by Pastor Shivarámjī, who still is in the harness, largely devoted their lives. Another pair of names closely identified with the progress of this station are those of Rev. and Mrs. Galen W. Seiler, the former of whom, after thirty years of successful service, broke down under the strain of 1900, compelling their return to America in 1902.

**RATNAGIRI** Ratnagiri was opened as a station in 1873, but it was never fully manned till, after being virtually abandoned for a while, it was reoccupied in 1891. It is a city of 15,000 inhabitants, on the coast, 80 miles south of Bombay. It is the most isolated station in the Mission, and the only one in British territory, the others being in the feudatory States. It is the centre of work for the Konkan, a strip of territory about 200 miles long by 40 miles wide, and densely populated. There are no other missionaries within seventy miles, except the ladies of the Zenana Bible and Medical Mission, who work in co-operation with our Mission. Much touring has been done in this district, sometimes including villages where people fled at the approach of the first white visitors they had ever seen.

There is a church with 105 members; also an orphanage, a Widows' Home, and a number of day-schools, including a Boys' High School.

**VENGURLE** Vengurle, 90 miles south of Ratnagiri on the coast, was occupied in 1900; and Rev. and Mrs.

Wm. H. Hannum have done pioneer work in the midst of much opposition. Four schools report a total of 139 pupils. A church organized in 1902 now has 38 members. Dr. Goheen, with his hospital and dispensary, reached 224 in-patients in 1911 and more than 10,000 out-patients.



**SANGLI** Sanglí, the capital of a small State of the same name, was opened as a station in 1884. The plague was so terrible here that in less than a year 5,000 died, or about one-third of the population. The Boarding School has 64 boys in a modern building, with a well-equipped Industrial Department and a High School course. An organized church of 55 members is housed in a good building, and has a settled pastor.

**KODOLI** Kodolí is a small market town, about 14 miles north of Kolhapúr. When the station was opened as an out-station in 1881 it was thought that Panhálá on the hill would be a more healthful location, but experience proved that Kodolí was a better centre for reaching the people. The patient labor of twenty years, crowned by the charity and self-sacrifice displayed in caring for the starving and plague-stricken, was rewarded by a wonderful blessing. In 1900 over two hundred adults, representing twenty-five towns, were baptized within a few days; and in 1901 Kodoli was made a full station. The good old native pastor, since called to his reward, said: "The growth of the Christian religion depends upon the lives of the Christians: seeing the compassion of the missionaries, the poor and the great were convinced that they were the servants of the true God."

With the lapse of years, the "Brownie Orphanage," which was the fruit of the famine of 1900, and with which the name of Miss A. A. Brown was so intimately associated, has passed away; and its place has been taken by the station school where over a hundred boys and girls, boarding in separate dormitories, are not only taught book knowledge, but, beside doing a good part of the housework, receive systematic manual training—Sloyd for boys and sewing for the girls.

There is a hospital, temporarily closed, and a dispensary—which ministered to nearly 3,000 new cases in 1911.

There are two churches: one at Kodoli, with 309 members and one at Aitavde out-station with 51. The former is self-supporting, and has a Sabbath School with an average attendance of over 150.

The poverty of the Christians in the district may be gathered from the fact that 340 of them own a total of 61 acres of land. That the Christians are awake to social and moral issues will be evident from the following extract from a recent report regarding Aitavde:

The question of local option came up in this town. The Government official, a Brahmin, admitted that he was between two fires—his own religion forbidding the use of liquor, and the Government wishing an increase of revenue. A meeting was held in the town to test the question. A large crowd gathered, and the Christians brought the petition they had prepared. On the suggestion of the officer, the names of many of the most influential Hindus of the place were added below those of the Christians. As a result the saloon was prohibited.

**MIRAJ** Miraj, occupied in 1892 by Dr. Wanless, holds an important position, because of its railway connection and its population of 25,000. The medical work is prominent. By the generosity of Mr. J. H. Converse of Philadelphia, a fine hospital and dispensary were opened in 1894, and in 1902 "The Bryn Mawr Annex" provided one of the finest operating rooms in India, a lecture-room and laboratory for the Medical School, and accommodation for six private patients, one of the wards being for Europeans. The hospital has 75 beds. There were 1,668 in-patients treated during 1911, and during the previous year 2,996 surgical operations (1,550 of them major) were performed, including those at the dispensary, where there was an attendance of 25,320 (10,346 new cases). The new cases in 1911 rose to 15,282. The out-station dispensaries, located at Ashta and Vita, accounted for 11,664 more in attendance, nearly half of them new cases.

There is at Miraj a Medical School connected with the hospital, and also a Training School for Nurses—both doing effective work. The organized and self-supporting church, with a communicant membership of 49, holds its services in the dispensary. A suitable chapel is one of the things hoped for.

Says Dr. Wanless:

There is scarcely a class or caste in Western India not represented among our patients. Many Christians come from a distance, and their influence has always been for good. Hospital work is a growing leveller of caste. It is an education in itself for these people to come into a place where Brahmans and out-castes are treated absolutely alike.

A Lepèr Asylum, built with funds from the "Mission to the Lepers in India and the East," was opened in 1901, and ten of the inmates were baptized in 1902. There were 56 inmates in 1910, and a neat little chapel had been added to their buildings.

**THE VILLAGE  
SETTLEMENT,  
ISLAMPUR**

In 1899 four missionary ladies went out with the purpose of settling in some desirable centre whence they could have easy access to the villages, and influence the women's lives by daily contact. The work which they started at Islámpur, under Miss Wilder's leadership, has now been taken over as an integral part of our Mission.

**SPECIAL PHASES OF MISSION WORK.**

While the one supreme and definite aim of all missionary effort in India—as the world over—is so to present Christ crucified to men and women as to enable them to know Him personally and accept Him as their only Saviour, yet the lines along which that effort is made are not only widely various, but some of them are more or less peculiar to particular fields or missions. Some points, accordingly, in connection with the work of our church in India, call for special mention:

**I. *Woman's Work for Woman.***—The seclusion of women, with its underlying assumption of the extreme frailty of feminine morality, is the rule among Hindus and Mohammedans alike, especially in North India. Village women are comparatively more free than those in cities and towns, and low-caste women and menials have a larger degree of liberty everywhere. But in no case can women be reached with the men or by men. The work, if done at all, must be done by women. Of its importance there can be no question. The ignorance, bigotry and superstition of the women are almost past belief, and constitute one of the greatest obstacles to the progress of Christianity. The writer has in mind an educated Hindu who expressed his cordial conviction of the truth of Christianity, and who was found to be kept back from becoming a Christian by the bigotry of the women of his household. Illustrations could be multiplied indefinitely. On the other hand, the winning of the women means the winning of the home: the winning of the home means the winning of the next generation. Work for women, therefore, especially if carried out in systematic co-operation with that for men, is one of the most important factors in the evangelization of India.

In the early days, owing to the unsettled state of the country, the way was not open for the work of single women. But



missionaries were almost invariably accompanied by wives, who became zealous co-workers in the propagation of the faith. They always had a sphere of missionary labor in the environment of their own homes, and in the homes of native Christians, in the education and training of orphan children rescued from death by famine and neglect, and finally in the beginning of work for heathen girls and women in school and zenana.<sup>1</sup> For the education of men soon led to a desire for or, at least, a toleration of, female education, and thus to the opening of many homes to the missionary and her assistants: till now for many years not only married women, but hundreds of single women as well, have found "a great door and effectual" opened to them in all parts of the country. They do not hesitate to go into isolated towns and villages and undertake work far away from the abodes of European neighbors. Beside the work of systematic teaching of women and girls secluded in zenanas, they conduct orphanages and day-schools for both non-Christian and Christian girls and boarding schools for Christians. As village Christians have multiplied, especially in connection with mass movements, a peculiarly important field has developed in the training of the women and girls of these communities, who are often densely ignorant and superstitious. There is perhaps no more urgent call in India today than along this line. Many women, again, have gone out with special medical training, and have established hospitals and dispensaries for women and children, where thousands of patients have received medical aid and been nursed back to health.

The recognized pioneer in zenana missions was Miss Cooke, of the C. M. S., who, in 1821, opened a school for Hindu girls in Calcutta. Miss Wakefield seems to have been the first (1835) to gain actual access to zenanas; while systematic work in this line, begun in 1840 by a suggestion from Prof. T. Smith, which was carried out by Rev. and Mrs. John Fordyce (all of the Free Church of Scotland), was fully developed some years later by Mrs. Sale and Mrs. Mullens (of the Baptist Mission). The pioneer in medical work for women was Clara Swain, M. D., of the American Methodist Mission. The beginnings of work for women in the American Presbyterian Mission date from the early fifties, when in the girls' orphanage at Ludhiana, with which the names of Mrs. Eliza-

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<sup>1</sup> Zenana (more properly *zanáná* from Persian *zan*, a woman), means the women's portion of a house, as *mardáná* means the men's.

beth Newton, Mrs. Rudolph, Mrs. Mary R. Janvier and Mrs. Myers are conspicuously associated, effective work was organized.

The results of woman's work in India are well stated by Mr. Graham, in part, as follows:<sup>2</sup>

The cruelty and immorality connected with child marriage have been so far mitigated by the raising of the legal "age of consent" to twelve years. The deplorable position, sometimes amounting to a living death, of the 2,000,000<sup>3</sup> child-widows is being ameliorated. Some of them have been remarried, and others have escaped from the fetters of centuries by confessing Christ and taking refuge in such homes for widows as that of Pandita Ramabai at Poona. Eighty years ago not one female in 100,000 is said to have been able to read and write, but now (1898), through the missionary and Government schools, the proportion of literates and learners is six per thousand. . . .

The regular visits of 700 foreign and Eurasian<sup>4</sup> and 3,000 Native Christian women to 40,000 houses are profoundly influencing the home life of India and preparing the way for a mighty change.

Possibly even more significant are the words of an enlightened Hindu paper (*The Indian Social Reformer*, March 15, 1903), which says:

Though cut off from the parent community by religion and by prejudice and intolerance, the Indian Christian woman (*herself the fruit of woman's work*) has been the evangelist of education to hundreds and thousands of Hindu homes. Simple, neat and kindly, she has won her way to the recesses of orthodoxy, overcoming a strength and bitterness of prejudice of which few outsiders have an adequate conception. . . . To these brave and devoted women, wherever they are, friends of female education all over the country will heartily wish "God-speed."

So great has been the success of the work and so obvious has the need for it at last been seen to be, that not only has Government opened girls' schools in all the larger cities, but even Hindus and Mohammedans have fallen in line and have organized flourishing schools for girls. The Aryas, for instance, have a girls' boarding school in Ferozepore with more than 200 in attendance.

2. *Christian Literature*.—The preparation of Christian literature, including the translation of the Bible, has naturally had a conspicuous and early place in the history of all mis-

<sup>2</sup> "Missionary Expansion," etc., p. 117.

<sup>3</sup> There seems to be some mistake in this; for while the census of 1901 gave a total of 25,891,936 widows, the number under the age of 15 was 391,147. For this whole subject, see Chap. VI of Eddy's "India Awakening."

<sup>4</sup> Of mixed European and native parentage.

sions—notably so in that of our missions in North India. Dr. Sherring, of the London Missionary Society, and Dr. Murdoch,<sup>5</sup> of the Christian Literature Society, agree in giving to our missionaries the first place in this regard in all Northern India. The mechanical part of the work has been done by the two great mission presses at Ludhiana and Allahabad, which have long since passed out of mission management into the hands of efficient Native Christian proprietors.

The literary end of the work has called forth the activities of many of the best minds among the missionaries, and good service has been rendered, too, by some of the leaders of the Indian Church. The range covered has been wide, and includes<sup>6</sup> the following: (a). *Bible Translation*, in which department the conspicuous names are John Newton, Levi Janvier and F. J. and E. P. Newton in Panjábí; Lowenthal in Pushtu (the language of the Afghans); James Wilson in Urdu; and Owen, Ullmann and Kellogg in Hindi. (b). *Commentaries*.—Here the work has not much more than begun, being limited to portions of Genesis, the Psalms, Isaiah, Jeremiah, portions of the Minor Prophets, the Gospels, Romans, First and Second Corinthians, Ephesians and Colossians.<sup>7</sup> Almost all of these are in Urdu (Roman character), Jeremiah alone being in Hindi; and the writers are John Newton, Sr., and Jr., Scott, Owen, W. F. Johnson and Lucas. In (c) *Theology*, the prominent writers are Rev. Messrs. Ishwarí Dás, J. J. Caleb and W. F. Johnson. (d). *Controversial writings*.—Here the out-put has naturally been large, covering both Hinduism and Islám and ranging from extensive treatises in English, (c. g., Wherry on the Qurán) for the use especially of missionaries, to four-page leaflets in the vernaculars for gratuitous<sup>8</sup> distribution to Hindus and Mohammedans. In this department one of the most effective tracts ever sent forth in any land is Mr. Ullman's *Dharm Tula* ("Weighing of Religions"), to the reading of which many a convert in every part of North India traces his conversion. (e). *Periodic Literature*.—Two religious papers are published by our missions: the *Makhzan-i-*

<sup>5</sup> Dr. Murdoch, who reached India in 1844, did far more than any other one man for the creation of Christian literature for the English speaking community.

<sup>6</sup> See also article by Rev. J. J. Lucas, in *Indian Evangelical Review* for July and October, 1886.

<sup>7</sup> The style and language of Dr. John Newton, Jr.'s commentary on Colossians are so admirable that the book has been made a text-book for new missionaries.

<sup>8</sup> It is the uniform policy to *sell* all books and tracts, though at a nominal price. Only these leaflets are given away.



*Masîhî* ("Christian Treasury"), a fortnightly paper, established in 1867 at Allahabad, and the *Nûr-Afshân* ("Dispenser of Light"), established in 1872 at Lodiana, both intended for the building up of the spiritual life of the church, though the *Nûr-Afshân* enters also the controversial field. (f). *Miscellaneous*.—Hymnology, Church History, Literature for the Church at home and many other lines of effort might well be enumerated, but space permits the mention of but three books more, Kellogg's Hindi Grammar, which has become a classic, E. P. Newton's Panjâbî Grammar, and *Zabûr aur Gît*, a splendid collection of hymns, which has been adopted not only by our own churches, but by some of those of the London Missionary Society, and which includes not only translations (from both English and German) and original hymns in foreign metres, but nearly a hundred original hymns (*bhajans* and *ghazals*) set to native airs, besides a selection of chants. Among the authors are both natives and foreigners, Rev. I. Fieldbrave's name leading the van in the former class, and Mr. Ullmann's in the latter. An edition with music—the first musical book ever printed in India—was issued in 1898.

It is to be noted that since the organization of the Panjâb and North India Bible Societies and Tract Societies and the Christian Literature Society of Madras, the main part of the literary work of our missionaries has been done in co-operation with those agencies.

One development which in this connection needs to be noted is the greatly increased activity of the non-Christian Press. Many magazines have sprung up, like "East and West," "Hindustan Review," etc., all attacking Christianity. A present great need is the establishment of a high class Christian Review, to stand for the united forces of Christianity in the warfare still to be waged.

3. *Medical Work and Leper Asylums*.—Although India is supplied with a well-equipped Government Medical Department, with hospitals and dispensaries in the chief cities and towns, there is still a large sphere for medical missionaries, especially for women. Sometimes the work is done while touring through towns and villages, more often it is localized at hospitals and dispensaries in large centres. In either case, not only is prejudice removed and God's love made tangible, but constant opportunity is given for the direct proclamation of the Gospel. Every patient hears the message from either missionary or assistant, and usually takes home on the back

of the very dispensary ticket some portion of truth from God's Word. Hospitals or dispensaries, the majority of them for women and children only, are to be found at Ferozepore, Lahore, Ambálá, Sabáthú, Jagráon, Hoshyárpur, Allahabád, Fatehgarh, Kolhapur, Kodoli, Miraj, and at certain sub-stations. There are twenty in all, at which in 1910 more than one hundred thousand patients were treated.

Our missionaries have not been unmindful of the lepers, of whom there are about 250,000 in the Empire. Seven asylums<sup>9</sup> are at present under Mission management, though the funds are provided partly by Government, partly by voluntary contributions on the field—sometimes from non-Christians—and still more by donations from the Edinburgh "Mission to Lepers in India and the East." The asylum at Ambálá was built in 1858 with funds contributed by Europeans in the Cantonments. The one at Sabáthú was begun as a general poor-house by the British officers and men who returned from the Kábul war in 1844.

4. *Educational Work.*—The Gospel and education have always gone hand in hand, especially where the bearers of the Evangel have been Presbyterians. But education is not looked upon as an end: it is a means to an end. In the case of Christians it is to make them an effective instrument for the uplifting of their countrymen, in the case of Hindus and Mohammedans it is both to remove prejudice and to bring them within the reach of the truth. The pupils in both school and college not only have the Gospel preached to them in the opening religious exercises of every school day, not only are they daily taught a lesson from the Bible by competent Christian teachers, and so grounded in the fundamentals of Christianity, but they are brought into constant personal contact, during the most impressionable period of their lives, with men of Christian faith and character.

The importance of this work, especially in the higher grades, is emphasized by the present-day crisis in the religious attitude of educated young India. Higher education has largely been Government education, which again has necessarily been religiously neutral, and therefore always non-theistic and practically anti-theistic. Educated young Hindus and Mohammedans can seldom continue to believe what their fathers believed. They are cutting loose from the old moorings, and

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<sup>9</sup> At Sabáthú, Ambálá, Dehra Dún, Saháranpúr, Dakhini (Jalandhar), Allahabád and Miraj.

drifting out into the darkness of materialism and agnosticism. Christ-filled educational work, supplemented by the effective efforts of the Y. M. C. A. in Government institutions, seems the one solution of the problem. Said Dr. Chatterjee, of Hoshyárpúr, some years ago: "I can testify after an experience of forty years' service in missionary work—educational as well as evangelistic—that I consider a Christian college, which has as its chief aim the conversion of its students, to be the best evangelistic agency we have in connection with our Mission"—this although the immediate results in baptisms are so small.

All this has been increasingly appreciated by our missionaries: all the stations have primary schools, several have high schools, the college at Lahore has been doing its work for nearly thirty years, and the one at Allahabad ten years ago started on a similar career of usefulness. In all 269 institutions are reported, with eleven thousand pupils.

One point of weakness, the seriousness of which has been increasingly realized, is the relatively large proportion of non-Christian teachers employed in mission schools, especially in those of the higher grade. The main difficulty has been the insufficiency of the supply of competent Christian teachers; and it is now proposed by the two northern missions that a teacher-training course be added to Allahabad College to help make good this lack. The importance of the matter has not been overlooked in the past: it is sure to be still more earnestly pressed in the days to come.

5. *Mass Movements and Work among the Out-castes.*—Very different from the educational crisis has been the one produced by the socio-religious movement that has been gathering momentum for the past thirty years. The "submerged fifth" of the Hindu population of North India, so low down that they had to "reach up to touch bottom," began in the early eighties to respond to the call of the Gospel. The Methodists in the United Provinces and the United Presbyterians in the Panjáb began at about the same time to gather in large numbers from this community. The work extended so rapidly that in the latter half of that decade three missions in the Panjáb (U. P., Scotch Established and our own) had baptized nearly 12,000 of the Chuhras. The movement spread to almost every district of the Panjáb Mission, and later to the Etah (see p. 40), Farukhabad, Mainpuri and Etawah districts of the North India Mission.



That mixed motives enter into such mass movements is unquestionable. It is obvious that these out-castes have comparatively little to lose in becoming Christians—though even they often suffer persecution—and they have much to gain. They cannot fail to see that Christianity means *uplift*—intellectual, social, financial as well as spiritual—and it is little wonder that the highest motives are not always uppermost. But back of the movement God's Spirit is undoubtedly working, and in it lie vast possibilities for the growth of the Kingdom. Remember that ninety per cent. of the people of India live in villages and in towns of less than 10,000 inhabitants; and that a considerable proportion of these village communities are made up of the "untouchables." Nor are there wanting indications that a similar mass movement is preparing among the great multitude of the next higher class—the lowest of those in the caste limits—the Chumárs ("leather-workers").

One important question connected with this great work is presented in the following words recently used by Dr. Griswold, of the Panjáb Mission:

Of recent years a much more liberal policy has been pursued than formerly with reference to the admission of out-caste converts. Much greater stress is laid upon instruction after baptism than upon the amount given before baptism. It is realized also that just as the children of immigrants into America become thoroughly assimilated and Americanized, whereas their parents retain to the end something of the manners and accent of the land from which they came, so is it with the low-caste converts. Their children may become really Christianized, even though their parents are handicapped by ignorance, stupidity and inability to adjust themselves fully to the requirements of a new situation. And there are notable exceptions to the general rule of stupidity. Gulla, a Panjābi sweeper, is a mighty man of prayer. Labhu, a watchman in the Sharakpur division, has won golden opinions from all sorts of people, and at the first communion in his village gave so liberally that he had to be restrained. The writer of these words made a tour of Sharakpur in April, 1911, and was mightily impressed by what he saw. In spite of much crudity there was the throb and stir of life.

It is difficult not to raise the question whether this "more liberal policy" may not have gone too far, whether the Korean plan of prolonged instruction and testing before baptism may not be nearer right, and whether there is not a weakness somewhere in a system which baptizes thousands of adults<sup>1</sup> who

<sup>1</sup> The four Presbyteries which make up our two northern Missions reported to the Indian General Assembly in December, 1911, a total of 22,537 *baptized adults*, of whom only 7,319 were communicants, or less than one-third of the whole number.

are not admitted for years, if ever, to full church membership and to the sacrament of the Lord's Supper.

Whatever one's view on this point, there can be no question as to the seriousness of the new problems that have been created by the accession of multitudes from the "depressed" classes. One is the problem of the increased percentage of illiteracy which has resulted.<sup>2</sup> It is to be met partly by a corresponding increase in the number of primary schools in the villages, and partly by such an order as that passed recently by Lahore Presbytery, that all village preachers shall give a definite portion of their time each day to the teaching of children. And this suggests the still more serious problem of finding enough suitable pastors and teachers to meet the need. The problem finds partial solution in the opening of the village pastors' course in Saharanpur Seminary and in the establishment of such Training Schools as those at Mainpuri and Moga. Final solution is surely to be sought in the prayer for such a spiritual movement in the Church both in India and at home as shall raise up a vastly increased force of workers. The fields are white unto the harvest: the laborers are pitifully few.

One other phase of the matter needs to be touched upon. It used to be feared that extensive effort to reach the "submerged" would make the Church a Church of the out-castes, and permanently alienate the higher classes. It has come to pass, however, that this work of the Christian Church has become its most powerful apologetic in India, and that caste-people, under its constraining influence, are themselves beginning to turn their attention to the "depressed," and organizing movements for their uplift. Here is what Rev. Dr. C. B. Newton, of Jalandhar, has to say on this general subject:

Let us strive to utilize these mass movements in the conviction that in these lies the possibility of Christianizing the teeming millions of India within a reasonably short period. We may discover that the caste system, which has been such a tremendous hindrance, is to become a wonderful help to the spread of the Gospel. The great barrier will be turned into a great bond, the powerful weapon in the hands of the adversary, wrested from his grasp, will be turned against him to his own discomfiture. Hindus and Mohammedans are awake to the serious significance of these conditions in India, and are making overtures to the low-caste people, the so-called "untouchables," to enter their respective folds, promising to fraternize with them, and to assist them, by establishing schools and in other ways, in their efforts to rise from their position of degradation. Lately, Hindu Samājes and Sikh

<sup>2</sup> In some districts only two per cent. of the village Christians above seven years of age can read; in none does the literacy reach ten per cent.

Sabhás in different parts of the country have been publishing resolutions to this effect, and have been starting what they call "Missions to the Depressed Classes." Their motives seem to be a curious mixture of Machiavellian ingredients. All the more does it behoove the Church of Christ to make persistent and concerted efforts to proclaim to these people that Gospel which, indeed, is glad tidings to the poor and needy, and which alone can give true light to the blind, and true liberty to the captives and oppressed.

6. *Theological Schools*.—In the early days candidates for the Ministry received private instruction from individual missionaries. But as the number of candidates increased, the lavish expenditure of time involved in this method made it obviously expedient to set apart certain men for this work at a central point. A theological class was formed at Allahabad under Messrs. Brodhead, Kellogg and Wynkoop. Later (1884) the Synod of India took the matter into its immediate control and established the Seminary at Saháranpúr, with Messrs. Wherry and J. C. R. Ewing as the first teachers. The need for workers with less elaborate training has, as mentioned above, led to the establishment of theological schools on a humbler scale, one at Moga and others at Mainpuri and Etah.

As many of the students are married men, and come to the schools accompanied by their families, a grand field for work is opened to the wives of the Professors, which they do not fail to improve. While our future native pastors are being fitted to preach the gospel, their wives are being trained to become not only more intelligent Christians, but better house-keepers and more useful members of society.

The hope of church extension in India lies, needless to say, in the development of the church from within. These schools are preparing ministers and evangelists for the conquest of the land. Many faithful preachers have gone out into the great harvest field and much of the ingathering of recent years is to be traced to them.

7. *The Indian Church*.—From the very first, wherever the number of converts warranted, churches have been organized. The pastoral duties were long performed by missionaries, and still are in some cases; but the securing of pastors from among themselves has always been the goal presented to the churches, and in recent years marked progress has been made in this direction. Self-support has also been urged—though not perhaps with all the emphasis possible; and in this direction, too,



good progress can be recorded. For instance, in the Panjáb Mission, in addition to the 82 partly organized groups, there are 24 fully organized churches, of which three are entirely self-supporting, and many of the others bear a large share of their pastors' salary. In addition to this local self-support, the churches in this Mission contribute increasingly (they began in 1897) toward a Home Mission fund in the hands of the Presbytery of Lahore or of Lodiana, as the case may be. This fund is supplemented by the Mission on a sliding scale (beginning with \$3.00, to \$1.00 given by the churches), but is managed wholly by the Presbytery, the native brethren taking a leading part. The same plan has also been in operation in the Presbyteries of Allahabád, Farukhábád and Kolhapúr, though with differences in detail (*c. g.*, Allahabád began with a grant of \$2.00, to \$1.00 contributed by the churches).

A practical question that suggests itself calls for a fair answer: What is the character of the Indian converts? Here is the answer of a careful observer:<sup>3</sup>

It would be easy, on the one hand, to take individual cases of men and women who have exhibited the ripest fruits of Christian experience, and who, in Apostolic fervour and patient suffering for Christ's sake, might be placed in the front ranks of Christian saints. On the other hand, we might point to large numbers, but yesterday out of the thralldom of grossest idolatry or debasing devil-worship, who as yet are ignorant and weak, and on whom the shadow of the old customs still rests. . . . As far as criminal statistics go, they tell in favor of the Christians; for in a return for Southern India, it was stated that, while there was one criminal to every 447 and 728 of the Hindu and Mohammedan population, respectively, there was only one in every 2,500 of the Christians.

To which may be added Sir Wm. Muir's testimony that "they are not sham nor paper converts, as some would have us believe, but good and honest Christians, and many of them of a high standard." No better confirmation of this can be found than in a brief sketch prepared a few years ago of a life then just closed in Kodolí (Western India Mission):<sup>4</sup>

Twenty-five years ago, Satoba Ranbhisi, a *guru* of his caste, came to the Rev. Mr. Hull at Kolhapúr, asking to be taught the religion of the Bible. He gave up to him the strange collection of heathen books, in the study and recitation of which he had spent years, saying, "It has been like trying to get a fist full of water: nothing remains after

<sup>3</sup> Mr. Graham in "Missionary Expansion," p. 128.

<sup>4</sup> The facts are taken partly from Mr. J. P. Graham's account in the Mission Report, 1902, partly from an article by Miss Brown in *Woman's Work for Woman*.

all my effort." For some time Christian truth, too, seemed of but little avail. But soon there came a change: the last chapters of John's Gospel reached his soul, and a life principle was implanted. Originally of one of the lowest castes, in time he won the respect of all classes—even of the Brahmans. When he first went back to his village after baptism, his own family kept him out of his home and refused him a drink of water; the people of the village drove him out of it. For months he lived in the fields near-by, subjected to the jeers and taunts of his former friends. But through it all he remained loyal to the Master, and bore insults and persecution without complaint. In that same community he became pastor of the largest church in the Mission, with relatives and neighbors on the membership roll!

He was "on fire for souls. In his home, in the fields, on tour, his one thought was to make men acquainted with Christ. He had found One whom his soul loved, and he would burn out his life till he had made every one else love Him. The miles he walked, the sermons he preached are past our counting. Often, breakfastless, he was off to villages preaching; returning hungry at noon, his faithful wife would have to lock him and his dinner into the little study, or he would have given it all to some one hungrier than himself. So loving was he, that infliction of church discipline was his hardest duty, yet he enforced it, even in the case of his own nephew. The Bible was his one book, prayer his vital breath. His little 6x3 study in Kodoli, where he could get a man alone with God, was the gate of heaven to many a soul. On the day of greatest in-gathering to the church, October 7, 1900, he baptized 161 adults, on the following Sabbath 51; and to the day that God took him, the church grew."

Just before his fatal illness, he had a premonition of death, saying, exultantly, "I am going to my Father"; and when visited near the end by Mr. Graham, he begged him not to pray for his recovery. Never has Kodoli witnessed such a scene as the throng of hundreds of men, women and children—Hindus as well as Christians—that followed his body, wrapped in white muslin and laid on a stretcher, to the cemetery outside of the town. At the start, the wailing of the crowd, after the demonstrative manner of the East, was terrific; but soon the scores of school children began singing "Shall we gather at the River," and all the way to the grave hymn followed hymn, till the funeral procession became a triumphal march.

Is it worth while to send and carry the Gospel to win such lives?

8. *The New Nationalism.*—India has never been in any strict sense a nation. It has had no unity of national life. Of recent years there has been a remarkable growth in this direction, manifesting itself in the Swadeshi ("own country") movement, and in actual sedition and threats of rebellion against the British power. "India for the Indians" has become a popular slogan. The victory of Japan over Russia was one of the contributory causes. The partition of the Province of

Bengal was another. The British rulers have met the situation in brave and manly fashion. The King himself has displayed his fearlessness and trust by visiting India. In still more graphic and permanent expression of this confidence, the capital has been removed from Calcutta to the heart of the Empire at Delhi. Incidentally its removal has punished the seditious Bengalis, and rewarded, by the selection of the old Mohammedan capital, the loyal Moslems. And, on the other hand, the persistent cry of the Bengalis has been heeded, and partitioned Bengal has been re-united. This will not end the new nationalism, but it is hoped that it will give it a new spirit and perhaps transform it into a really patriotic imperialism.

Two phases of the Church's relation to all this call for brief mention. One is the organization, on December 25, 1905, in Carey's historic library at Serampore, of the National Missionary Society of India. Organized, manned and supported by the Indian Church itself, it has already taken its place among the effective missionary agencies of India. Work is carried on in the Panjáb, in the United Provinces, in South India, in Western India and in a Native State. In 1910 it had ten workers; one of them ordained, was contributing over \$2,000, and reported a total of 360 baptized converts.<sup>5</sup>

The other and not less notable fact is the union, formed in 1901, of all but two or three of India's many Presbyterian bodies in the "Presbyterian Church in India." The sixth General Assembly, which closed its sessions in Bombay on January 1st, 1912, reported 14 Presbyteries, grouped in 5 Synods, made up of 120 organized churches (41 have settled pastors), with 240 ordained ministers (including missionaries), 15,631 communicants, 49,102 baptized adherents and 4,934 unbaptized, making a total Christian community of 69,667 (more than half of these in *our* missions). While this Assembly controls the ecclesiastical relations of all the component bodies, it does not affect their financial relations to the home churches, nor the relation of the missionaries to their respective Boards or Committees. One Presbyterian body, the Dutch Reformed, has joined with a part of another, the United Free of Scotland, in forming a wider union—one which includes the Congregationalists—in the United Church of South India. A still wider movement is developing, in the shape of the proposed Federation of all the Evangelical Churches of India, which it

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<sup>5</sup> See Eddy's "India Awakening," p. 203.

is hoped will be a long step in the direction of the ultimate organic union of the Protestant bodies. While the church, therefore, as a church, takes no part in the political agitations of the country, it is keeping step with all that is good in the new nationalism.

9. *The Forces in the Field and the Promise for the Future.*—It will be remembered that the "Week of Prayer" had its origin in a call issued, after three days spent in earnest prayer, by the Ludhiana Mission in 1858. It is worth while to reproduce that call at this point:

"WHEREAS, Our spirits have been greatly refreshed by what we have heard of the Lord's dealings with His people in America, and further, being convinced from the signs of the times that God has still larger blessings for His people and for our ruined world, and that He now seems ready and waiting to bestow them as soon as asked; therefore,

"Resolved, That we appoint the second week in January, 1859, beginning with Monday the 8th, as a time of special prayer, and that all God's people, of every name and nation, of every continent and island, be cordially and earnestly invited to unite with us in the petition that God would now pour out His Spirit upon all flesh, so that all the ends of the earth might see His salvation."

A part of the answer to the prayers that have gone up in response to this call is to be found in the vastly increased force now engaged in the work in India. The World Atlas of Christian Missions for 1910 gives the following figures: Separate societies (a few of them employing no foreigner or only one), 122; and foreign missionaries, 4,635, of whom 1,358 are ordained. Of the entire number about three-fifths are women, of whom again two-fifths (or one-fourth of the total) are wives of missionaries. The native force engaged in direct missionary work is 35,354. To these are to be added hundreds of earnest European Christians and thousands of earnest Indian Christians, who for at least a part of their time are directly or indirectly engaged in missionary work. There were at the end of 1909 no less than 4,088 organized churches with 522,349 communicants, and 422,135 scholars enrolled in 10,872 Sabbath-schools. Surely this is no small army that is arrayed under the banner of the Cross!

The promise for the future is to be found partly in the presence of the forces just enumerated; partly in the growing friendliness of the people and their accessibility to the mis-



sionary—due in no small measure to the services rendered in the awful stress of famine and plague; partly in the movement from among the low castes and out-castes; partly in the marked spirit of inquiry among educated young men; partly in the religious unrest and spiritual discontent among many classes—as evidenced, for instance, in the numerous modern reform movements; partly in the new evangelistic aggressiveness of the Indian Church, and partly in the results already accomplished. Many of these results defy tabulation. They lie as completely hidden as the waters in the mountain's heart; but they will as surely leap forth one day to refresh the land. Some of the visible results are shown in the following figures:

#### PROTESTANT NATIVE CHRISTIANS IN INDIA.

1851 .....	91,092
1861 .....	138,731
1871 .....	224,258
1881 .....	417,372
1891 (including Burmah) .....	559,661
1901 .....	868,283
1911 .....	1,449,950

The total Christian population (foreigners and natives, Catholics and Protestants), as given by the census of 1911, is 3,876,196. While the Hindus increased 5 per cent. between 1901 and 1911 and the Mohammedans not quite 7 per cent., native Christians increased 32 per cent. (to 3,574,770) and *Protestant* Christians 67 per cent.!

Finally, the strongest ground for confidence lies, as ever, in something yet more reliable and encouraging than numerical results. To the question, "What are the prospects in India?" the answer still is Judson's "Bright as the promise of God!"

But, on the other hand, this well-grounded optimism must be backed up by tremendous effort. God still works by means. The force in the field is absolutely inadequate to the task set before it. Three and a half millions have been Christianized: what of the remaining three hundred and fourteen millions? A million Christians were added in the last decade; but in the same decade the population increased twenty millions. The Madras Decennial Conference of Missionaries made no extravagant demand when it asked that their force should be quadrupled within ten years. Let the Church in America listen to their cry:

"In the name of Christ our common Lord—for the sake of those who, lacking Him, are as sheep without a shepherd, we ask you to listen to our appeal. You, under God, have sent us forth to India. We count it a privilege to give our lives to this land. For Christ's sake and the Gospel's, strengthen our hands, and enable us to press on toward the goal of our great calling, when the kingdoms of the world shall become the Kingdom of the Lord and of His Christ."

The ten years have passed, and the force of missionaries has not only not been quadrupled, nor even doubled, it has not increased 50 per cent. Is this the measure of our loyalty to Jesus Christ? Can we make no better response to the call of our brethren? Awakening India is God's "Forward march!" to His Church. Listen, and you will hear His added "Double quick!"

STATISTICS, 1912 (ALSO TOTALS, 1902)	PANJAB	NORTH INDIA	WESTERN INDIA	TOTAL, 1912.	TOTAL, 1902
Ordained Missionaries .....	24 (3 M.D.)	16	10	50	45
Lay Missionaries .....	1	7	5 (M.D.)	13	7
Wives of Missionaries.....	21	17	13	51	40
Single Women .....	23 (5 M.D.)	13 (2 M.D.)	13 (1 M.D.)	49 (8 M.D.)	46
Native Ministers and Licentiates	109	89	13	211	133
Other Native Workers (not including teachers) .....	85	45	35	165	
Churches .....	24	23	8	55	37
Communicants .....	3,664	2,465	833	6,962	3,935
Baptized Adults Not Communicants .....	8,118	7,077	23	15,118	
Total Christian Community....	19,535	15,018	1,425	35,978	*10,500
Schools of All Grades.....	109	99	62	270	173
Pupils .....	5,665	4,001	1,296	10,962	8,449
Hospitals .....	3	1	4	8	7
Dispensaries .....	7	1	6	14	15
Patients .....	62,366	14,233	33,834	110,433	121,686

\*Approximate figure.

## MISSIONS IN INDIA.

### PUNJAB MISSION.

LAHORE (1849): the political centre of the Punjab, 1,225 miles northwest of Calcutta. Rev. J. C. Rhea Ewing, D.D., and Mrs. Ewing, Rev. H. D. Griswold, Ph.D., and Mrs. Griswold, Rev. Walter J. Clark and Mrs. Clark, Rev. D. J. Fleming and Mrs. Fleming, Miss Emily Marston, M.D., Mr. W. J. McKee and Mrs. McKee, Rev. E. D. Lucas, and Miss M. J. R. MacDonald; out-station at Wagah, Miss Clara Thiede.

SAHARANPUR (1836): 215 miles southeast of Lahore. Rev. H. C. Velte and Mrs. Velte, Rev. Christian Borup and Mrs. Borup, Rev. M. R. Ahrens and Mrs. Ahrens, Miss Myrtle Ducret and Miss Emma Morris.

SABATHU (1836): in the lower Himalaya Mountains, about 170 miles southeast of Lahore. M. B. Carleton, M.D., and Mrs. Carleton.

LUDHIANA (1846): near the river Sutlej, about 100 miles southeast of Lahore. Rev. E. M. Wherry, D.D., and Mrs. Wherry, Rev. E. E. Fife and Mrs. Fife, Rev. A. B. Gould and Mrs. Gould, Miss Sarah M. Wherry, Miss Mary C. Helm, Miss Carrie R. Clark, Miss Amanda M. Kerr, and Miss Mary Riggs Noble, M.D.

JULLUNDUR (1846): 25 miles north of Ludhiana; capital of Division of Punjab by same name. Rev. C. B. Newton, D.D., Rev. Fred J. Newton, and Rev. J. H. Orbison, M.D., and Mrs. Orbison, Miss Caroline Newton.

MUSSOURIE (1874): in Landour, 15 miles east of Dehra. Rev. H. M. Andrews and Mrs. Andrews, Miss Alice Mitchell, M.D.

AMBALA (1848): 170 miles southeast of Lahore. Rev. F. B. McCuskey and Mrs. McCuskey, Rev. H. A. Whitlock and Mrs. Whitlock, Miss J. R. Carleton, M.D., Miss Mary E. Pratt, Miss Grace Woodside.

DEHRA (1853): 320 miles southeast of Lahore. Rev. A. P. Kelso and Mrs. Kelso, Miss Elma Donaldson, Miss Alice B. Jones and Miss Jean E. James.

HOSHYPUR (1867): about 95 miles east of Lahore. Miss Caroline C. Downs and Miss Margaret M. Given, Rev. K. C. Chatterjee, D.D., and Mrs. Chatterjee.

FEROZEPUR (1882): 50 miles southeast of Lahore. Rev. C. W. Forman, M.D., and Mrs. Forman, Rev. Ray H. Carter, Miss M. M. Allen, M.D., and Miss E. J. Jenks.

KHANNA: Rev. E. P. Newton and Mrs. Newton.

RUPAR: Rev. U. S. G. Jones and Mrs. Jones.

### NORTH INDIA MISSION.

ALLAHABAD (1836): capital of Northwest Provinces; at the junction of the Ganges and the Jumna, 506 miles northwest of Calcutta. Rev. J. J. Lucas, D.D., and Mrs. Lucas, Rev. Arthur H. Ewing, Ph.D., and Mrs. Ewing, Mr. Sam. Higginbottom and Mrs. Higginbottom, Rev. W. E. Weld and Mrs. Weld, Mr. H. T. Avey, Miss J. W. Tracy, Miss Mary P. Forman, Dr. Sarah E. Swezey, Miss Mabel E. Griffith, Teachers in Allahabad College—Miss Louise Keach, Mr. Arthur E.



Slater and Mrs. Slater, P. H. Edwards, Ph.D., Messrs. M. Eldredge, S. A. Hunter, William Bambour and E. P. Janvier.

ETAWAH (1863): on the Jumna, 150 miles northwest of Allahabad. *Rev. Edwin R. Fitch.*

FATEHGARH (1844): 160 miles northwest of Allahabad. Rev. C. H. Bandy and Mrs. Bandy, Rev. W. L. Hemphill and Mrs. Hemphill, Lena B. Ruchti, Miss Emily N. Forman, Miss Mary Lovett, Miss Mary E. Robinson, Miss A. Young, M.D.

FATEHPUR (1853): 70 miles northwest of Allahabad. Rev. Ray C. Smith and Mrs. Smith.

JHANSI (1886): 200 miles west of Allahabad; population, 52,000. Rev. William H. Hezlep and Mrs. Hezlep, Miss Bessie Lawton.

MAINPURI (1843): on Jumna River, northwest of Allahabad. Rev. W. T. Mitchell and Mrs. Mitchell, Rev. John N. Forman and Mrs. Forman, *Rev. Gulam Masih.*

MORAR (1874): capital of the native State of Gwalior, about 215 miles northwest of Allahabad.

ETAH (1900): capital of Etah Province, about 240 miles northwest of Allahabad. Rev. A. G. McGaw and Mrs. McGaw, Rev. John Moore, Miss M. J. Morrow.

LANDOUR (1854) in district of Dehra Dun, some 400 miles northwest of Allahabad. Rev. Jas. F. Holcomb and Mrs. Holcomb.

CAWNPORE (1901): about 120 miles northwest of Allahabad. *Rev. Moel David.*

SAHARANPUR: Rev. W. F. Johnson D.D., representing the work of the Mission in the Theological Seminary, and Miss Mary E. Johnson.

KASGANY: Rev. J. H. Lawrence and Mrs. Lawrence.

### WESTERN INDIA MISSION.

KOLHAPUR: 200 miles southeast of Bombay; 45,000 inhabitants; Station begun 1853; taken under care of the Board 1870. Rev. A. W. Marshall and Mrs. Marshall, Rev. E. W. Simpson and Mrs. Simpson, Miss Esther Patton, Miss A. A. Brown, Rev. D. B. Updegraff, Miss Clara L. Seiler, Miss Elizabeth A. Foster, Dr. Victoria E. MacArthur.

RATNAGIRI (1873): 82 miles northwest of Kolhapur and 125 south of Bombay. Rev. A. L. Wiley, D.D., and Mrs. Wiley, Miss Emily T. Minor, Miss Amanda M. Jefferson, Miss Mabel I. Skilton.

KODOLI (1877): 12 miles north of Kolhapur. Dr. A. S. Wilson and Mrs. Wilson, Rev. Henry G. Howard and Mrs. Howard, Rev. L. B. Tedford and Mrs. Tedford, Miss Sybil G. Brown.

SANGLI (1884): 30 miles east of Kolhapur. Rev. Edgar M. Wilson and Mrs. Wilson, Miss Grace Enright, Miss Marie L. Gauthey.

MIRAJ (1892): 25 miles east of Kolhapur and 6 miles south of Sangli. William J. Wanless, M.D., and Mrs. Wanless, Rev. R. C. Richardson and Mrs. Richardson, Miss D. E. Patterson, Rev. J. P. Graham and Mrs. Graham, Dr. Chas. E. Vail.

VENGURLE (1900): About 70 miles southwest of Kolhapur. Rev. W. H. Hannum and Mrs. Hannum, Dr. R. N. Goheen and Mrs. Goheen, Miss M. C. Rebentisch.

ISLAMPUR: Village Settlement.

## MISSIONARIES IN INDIA, 1833-1912.

\* Died. Figures, Term of Service in the Field.

Ahrens, Rev. M. R.,	1910-	*Campbell, Mrs.,	1836-1874
Ahrens, Mrs.,	1910-	*Campbell, Rev. D. E.,	1850-1857
Alexander, Rev. J. M.,		*Campbell, Mrs.,	1850-1857
D.D.,	1865-1903	Campbell Miss Mary A.	1860-1863
Alexander, Mrs.,	1865-1903	Campbell, Miss A.,	1874-1878
Alexander, G. H.,	1908-1910	Campbell, L. M.,	1875-1878
Allen, Maud M.D.,	1894-	*Carleton, Rev. M. M.,	1855-1898
Allison, Rev. A. B.,	1902-1908	*Carleton, Mrs.,	1855-1881
Allison, Mrs.,	1902-1908	Carleton, Mrs.,	1884-1902
Andrews, Rev. H. M.,	1890-	Carleton, Marcus B.,	
Andrews, Mrs. (Miss		M.D.,	1881-
S. S. Hutchinson,		Carleton, Mrs.,	1887-
1879-1885),	1890-	Carleton, Dr. Jessie R.,	1886-
Avey, H. T.,	1910-	Carter, Rev. Ray H.,	1905-
Babbitt, Miss Bessie,	1888-1891	Clark, Rev. W. J.,	1893-
Bacon, Miss J. M.,	1872-1882	Clark, Mrs.,	1893-
Baily, Miss Mary E.,	1889-1901	Clark, Miss C. R.,	1895-
Bandy, Rev. C. H.,	1894-	Colman, Miss J. L.,	1890-1904
Bandy, Mrs.,	1894-	Condit, Miss Anna M.,	1886-1888
Barker, Rev. W. P.,	1872-1876	*Craig, James,	1838-1845
Barker, Mrs.,	1872-1876	Craig, Mrs.,	1838-1846
*Barnes, Rev. Geo. O.,	1855-1861	*Craig, Miss M. A.,	1870-1890
Barnes, Mrs.,	1855-1861	Davis, Miss M. C.,	1895-1897
Barrows, Rev. J. V.,	1911-	Donaldson, Miss Elma,	1889-
*Beatty, Miss C. L.,	1862-1870	Downs, Miss C. C.,	1881-
Bell, Miss J. F., M.D.,	1884-1888	Dudgeon, Winfield S.,	1911-
*Belz, Miss C.,	1872-1903	Ducret, Miss M.,	1910-
Bergen, Rev. G. S.,	1865-1883	Edwards, Preston H.,	1902-
Bergen, Mrs.,	1869-1883	*Enders, Rev. E. A.,	1903-1910
Binford, Miss N., M.D.,	1903-1908	Enders, Mrs.,	1903-1910
Borup, Rev. C.,	1903-	Eldredge, Mark,	1911-
Borup, Mrs.,	1903-	Eldredge, Mrs.,	1911-
Braddock, Mrs. E. H.,	1892-1900	Enright, Miss G. L.,	1902-
Brink, Miss P. A., M.D.,	1872-1874	Ely, Rev. J. B.,	1896-1901
*Brodhead, Rev. Aug.,	1858-1878	Ely, Mrs.,	1896-1901
Brodhead, Mrs.,	1858-1878	*Ewalt, Miss Marg't L.,	1888-1892
Brown, Miss A. A.,	1894-	Ewing, Rev. J. C. R.,	
Brown, Miss S. G.,	1903-	D.D.,	1879-
Butler, Miss J. M.,	1880-1881	Ewing, Mrs.,	1879-
*Calderwood, Rev. Wm.,	1855-1889	Ewing, Rev. A. H.,	
*Calderwood Mrs. L. G.,	1855-1859	Ph.D.,	1890-
*Calderwood, Mrs. E.,	1863-1909	Ewing, Mrs.,	1890-
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*Caldwell, Mrs.,	1838-1839	*Ferris, Rev. G. H.,	1878-1894
Caldwell, Mrs.,	1842-1878	Ferris, Mrs.,	1878-1900
Caldwell, Bertha T.,		Fairchild, Miss L. M.,	1911-
M.D.,	1894-1902	Fife, Rev. E. E.,	1903-
*Campbell, Rev. Jas. R.	1836-1862	Fife, Mrs.,	1903-

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 Fleming, Mrs., 1904-  
 Fisher, Rev. H., M.D., 1889-1899  
 Fisher, Mrs., 1896-1899  
 \*Forman, Rev. C. W.,  
     D.D., 1848-1894  
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     Margaret Newton), 1855-1878  
 Forman, Mrs., 1884-  
 Forman, Rev. Henry, 1884-  
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     E. Bird, 1888), 1889-1896  
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 Forman, Rev. John N., 1887-  
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     M. Foote, 1886), 1890-  
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 Gilbertson, Prof. J. G., 1889-1904  
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 Inglis, Mrs., 1884-1892  
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 Johnson, Miss J. C., 1901-1905  
 \*Jolly, Mr. John, 1891-'94; '97-1906  
 Jolly, Mrs., 1891-'94; '97-1906  
 Jones, Rev. U. S. G., 1888-  
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 Keach, Miss L. M., 1911-  
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 Kellogg, Mrs., 1892-1899  
 Kellogg, Rev. E. H., 1907-1908  
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 Kelso, Mrs., 1869-  
 Kernan, Rev. H. A., 1904-1908  
 Kernan, Mrs., 1904-1908  
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 Lovett, Miss M., 1911-  
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 Lucas, Rev. E. D., 1907-  
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 McArthur, Dr. Victoria, 1899-  
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 McComb, Rev. Jas. M., 1882-1898  
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 McCuskey, Rev. F. B., 1902-  
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 McEwen, Rev. James, 1836-1838  
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 McGaughey, Miss H., 1898-1904  
 McGaw, Rev. A. G., 1894-  
 McGaw, Mrs., 1894-  
 McKee, W. J., 1909-  
 McKee, Mrs., 1909-  
 \*McMullin, Rev. R. M., 1856-1857  
 \*McMullin, Mrs., 1856-1857  
 Meek, Rev. C. C., 1895-1896  
 Millar, Mrs. S. J., 1873-1877  
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 Morris, Miss Emma, 1892-  
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 \*Morrison, Mrs. Isabella, 1839-1843  
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 Morrison, Miss H., 1865-1876  
 Morrison, Rev. Robt., 1883-1907  
 Morrison, Mrs. (Miss Annie Heron, '79-), 1884-1907  
 Morrow, Miss M. J., 1890-  
 Munnis, Rev. R. M., 1846-1861  
 Munnis, Mrs., 1851-1861  
 \*Myers, Rev. J. H., 1865-1869



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     M.D., 1860-1880  
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     B. Thompson, '69), 1871-1897  
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 Orbison, Mrs., 1859-1869  
 Orbison, Rev. J. H.,  
     M.D., 1886-  
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 Orbison, Miss Agnes L., 1889-1896  
 \*Owen, Rev. Joseph, 1840-1870  
 \*Owen, Mrs. Augusta M. 1844-1864  
 Owen, Mrs., 1867-1870  
 Patterson, Miss D. E., 1902-  
 Patton, Miss E. E., 1880-  
 Pendleton, Miss E. M., 1882-1889  
 Perley, Miss F., 1879-1882  
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 Pratt, Miss M. E., 1872-  
 Prentiss, Miss E., 1903-1908  
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 Rankin, Mrs., 1840-1848  
 Rebentisch, Miss M. C., 1906-  
 \*Reed, Rev. William, 1833-1834  
 Reed, Mrs., 1833-1834  
 Rice, Rev. C. H., 1911-  
 Richardson, Rev. R. C., 1901-  
 Richardson, Mrs., 1901-  
 Robinson, Miss M. E., 1907-  
 Rogers, Rev. Wm. S., 1836-1843  
 Rogers, Mrs., 1836-1843  
 Rogers, Miss M. E., 1899-1906  
 Ruchti, Miss L. B., 1910-  
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 \*Rudolph, Mrs., 1851-1884  
 Savage, Miss H. A., 1888-1904  
 Sayre, Rev. E. H., 1863-1870  
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     1838-1867; 1877-1880  
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 \*Scott, Mrs. J. L.,  
     1853; 1860-1867; 1877-1892  
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 Seeley, Rev. A. H., 1846-1854  
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 Seeley, Mrs., 1879-1887  
 Seeley, Miss E. J., 1879-1887  
 Seiler, Rev. G. W., 1870-1903  
 Seiler, Mrs., 1881-1903  
 Seiler, Miss C. L., 1909-  
 \*Seward, Sara C., M.D., 1873-1891  
 Shaw, Rev. H. W., 1850-1855  
 Shaw, Mrs., 1850-1855  
 Sherman, Miss J., 1889-1899  
 Simonson, Rev. G. H., 1893-1900  
 Simpson, Rev. E. W., 1902-  
 Simpson, Mrs., 1905-  
 Skilton, Miss M. I., 1907-  
 Slater, Mr. A. E., 1910-  
 Slater, Mrs., 1910-  
 Smith, Rev. Ray C., 1900-  
 Smith, Mrs., 1900-  
 \*Stebbins, Mrs. A. M., 1893-1905  
 Symes, Miss Mary L., 1888-1894  
 Symington, Rev. J. S., 1902-1906  
 Symington, Mrs., 1902-1906  
 Swezey, Dr. Sarah E., 1910-  
 Tedford, Rev. L. B.,  
     1880-1906; 1910-  
 Tedford, Mrs.,  
     1880-1906; 1910-  
 Templin, Dr. Emma L., 1893-1894  
 Thackwell, Rev. Reese,  
     D.D., 1859-1911  
 \*Thackwell, Mrs., 1859-1873  
 Thackwell, Mrs. (Miss  
     S. Morrison, 1869), 1875-1911  
 Thiede, Miss Clara, 1873-  
 Thomson, Miss M. J., 1899-1904  
 Tracy, Rev. Thomas, 1869-1904

- Tracy, Mrs. (Miss N. Dickey), 1870-1904  
 Tracy, Miss J. W., 1898-  
 Tracy, Rev. Robt. D., 1901-1912  
 \*Ullman, Rev. J. F., 1848-1896  
 \*Ullman, Mrs., 1848-1890  
 Updegraff, Rev. D. B., 1907-  
 Vail, Charles E., M.D., 1909-  
 Vanderveer, Miss Jane, 1840-1846  
 Velte, Rev. H. C., 1882-  
 Velte, Mrs., 1892-  
 Vrooman, Dr. Sarah, 1901-  
 Walsh, Rev. J. J., 1843-1873  
 Walsh, Mrs., 1843-1873  
 Walsh, Miss Marian, 1864-1866  
 \*Walsh, Miss Emma, 1868-1869  
 Walsh, Miss Lizzie, 1870-1882  
 Wanless, W. J., M.D., 1889-  
 \*Wanless, Mrs., 1889-1906  
 Wanless, Mrs., 1904-  
 \*Warren, Rev. J., 1838-1854; 1873-1877  
 \*Warren, Mrs., 1838-1854  
 \*Warren, Mrs., 1873-1901  
 Weld, Rev. W. E., 1910-  
 Weld, Mrs., 1910-  
 Wherry, Rev. E. M.,  
     D. D., 1867-1889; 1898-  
 Wherry, Mrs., 1867-1889; 1898-  
 Wherry, Miss S. M., 1879-  
 Whitlock, Rev. H. A., 1906-  
 Whitlock, Mrs., 1907-  
 \*Wilder, Rev. R. G., 1870-1876  
 \*Wilder, Mrs., 1870-'76; 1887-1910  
 \*Wilder, Miss Grace E., 1887-1911  
 Wilder, R. P., 1892-1895  
 Wilder, Mrs., 1892-1895  
 Wiley, Rev. A. L., 1899-  
 Wiley, Mrs., 1899-  
 \*Williams, Rev. R. E., 1852-1861  
 Williamson, Miss C. J., 1882-1884; 1895-1898  
 Williamson, J. Rutter, M.D., 1902-1903  
 Wilson, Rev. H. R., 1838-1846  
 Wilson, Mrs., 1838-1846  
 Wilson, Rev. James, 1838-1851  
 Wilson, Mrs., 1838-1851  
 \*Wilson, Miss M. N., 1873-1879  
 Wilson, Rev. Edgar M., 1894-  
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 Wilson, Mrs., 1896-  
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 \*Woodside, Miss J., 1868-1887  
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 Wray, Rev. John, 1841-1849  
 \*Wray, Mrs., 1841-1849  
 \*Wyckoff, Rev. B. D., 1860-1875; 1883-1896  
 Wyckoff, Mrs., 1860-1875; 1883-1896  
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